

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, MISS., April 7, 1932

NEW SERIES
VOLUME XXXIV. No. 14

SOUTHWESTERN SEMINARY'S INVITATION

(By President Scarborough)

We invite preachers—missionaries—men and women—religious education workers, Gospel musicians, secretarial workers, pastors' assistants, to come here for further studies preparing themselves for the Lord's work. We have a great faculty, a large student body, a noble equipment, in the midst of a Baptist empire, wonderful spiritual, missionary brotherhood and atmosphere, many opportunities for self-support.

Summer session June 6th to July 15th. Next regular session opens September 26th.

Write to President for catalogue, Seminary Hill, Texas.

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Baptist Student Union

President, Leo Green, Miss. Col., Clinton
V.-Pres., Grace Bush, MSCW, Columbus

Secretary, Orlene Ellis, Blue Mountain
Treasurer, Arny Rhodes, Ole Miss.
Reporter, Lavonne Reeves, MSCW.

Address all communications to Box 1337, Columbus, Mississippi

MISSISSIPPI WOMANS COLLEGE

The Baptist Student Union of Mississippi Woman's College wish to take this opportunity of thanking the B.S.U. of Mississippi College, Leo Green, State B.S.U. President, Chester Swor, Student Secretary at M.C., for their gracious hospitality to the W.C. girls who attended the House Party last week. We want you to know that it was a success—that we received great blessings from it—that the B.S.U. of M.W.C. pledges herself to stand by the student crusade this summer 100%. Again we thank all of you for making the House Party such a delightful and beneficial occasion. We enjoyed every minute together, and we return to our campus with the spirit of that 'meeting in the upper room!'

The B.S.U. Quartet of Mississippi Woman's College, composed of the following girls: Alberta Butts, Beatrice Barfield, Katherine Brown, were on the program at the State Sunday School and B.Y.P.U. Con-

vention at Vicksburg this week, rendering two selections. President W. E. Holcomb also made a talk the first day of the Convention.

The girls attending the Convention were: Wessie Wilson, Sudie Mae Jones, Katherine Brown, Alberta Butts, Beatrice Barfield, Agnes Louise Cutrer, Myrtis Langford, Roberta Izard, Agnes Louise Cutrer, Dorline Riser, Gleta Jean Jones. Mrs. R. F. Bass, sponsor of the B.S.U., Miss Jeanette Lawrence, Student Secretary, and Rev. N. L. Roberts, head of the Department of Religious Education, were with the girls.

The B.Y.P.U.'s of Mississippi Woman's College were in charge of the display at the Convention illustrating "The Membership Committee." Quite a number of attractive posters and reminders were on display. Before the display was sent to the Convention, the Publicity Committee of which Miss Willene Bullock is Chairman gave a display for the benefit of the student body and the faculty.

DROWNED IN AN INKWELL!

(By Gordon Hurlbutt, Th.D.)

Several years ago in Georgia a man was drowned in a well of beer. Descending by the subterranean passage to fill his bucket, he fell in. Southern Baptists have followed a darkened passage in their methods and have fallen into a well of ink. Not so disgraceful a catastrophe, but a catastrophe, nevertheless. Our secretaries and others have deluged Southern Baptistdom with printer's ink. Of course, some printing must be used as an indispensable means of reaching all our people; but our denominational printing bill has long been about five times what it ought to be.

Having had some experience in publishing and circularizing, I am sadly aware of the ease with which printed matter can be wasted. Falling off the proverbial slippery log is not easier. In about three years I sent out, in connection with two books I had published, about 400,000 pieces of circular matter, including some expensive forms, mostly in batches to bookstores. If I could go back, I should cut that 400,000 to about 100,000—and avoid some ruinous losses. "Experience is a stern schoolmaster, but"—nobody learns from any other. (Fools never learn). One delightful little angle of my schooling came from supplying to a certain Book Sales Department, at their request, 13,000 large, four-page circulars that cost me altogether nearly seventy dollars. Later I definitely learned that the stores had dumped them out, in spite of careful instructions from headquarters. I give this little personal experience to illustrate what becomes of nearly all circular matter sent out in bundles to churches and auxiliary (?)

organizations. Southern Baptists have thrown away since the Seventy-five Million Campaign was launched in 1919, in utterly useless circularizing, enough money to pay every dollar of what we now owe.

We have far too many publications. An ordinary man or woman cannot keep up with even their names. The number of them recalls the case of the old woman whose exact age was demanded in court. After much hesitation and stammering, she answered at length: "I don't know exactly: it's gettin' worse ev'ry minute." Every year, at least, the maze of Southern Baptist publications becomes more amazing. We have too many weeklies, too many monthlies, too many quarterlies, too many annuals (including associational annuals) and too much circular matter.

One of many examples of the sweeping economy needed is a combination of our excellent Yearbook and our equally excellent Handbook. The former, for 1931, has 560 pages, and the Handbook 412 pages, giving a total of 972 pages. Nearly a thousand pages, many of which are exact duplicates! Why not combine these two books hereafter, condensing the matter to what is essential, which would require hardly more than 300 pages, or 400 at the most? How much time and effort and money would be saved on this one item!

Another case of the enormous wastage in printed matter is the needless scope of associational minutes. Several thousand district associations publish annual booklets of from sixteen to thirty-two pages. From a half to three-fourths of the contents, as a rule, are of no permanent value. Not more than one in twenty of these booklets is read through by anybody. Most of them

are never read at all by anybody. In this way thousands of dollars are wasted every year.

Then, there is the useless bulk of our Sunday school quarterlies and B. Y. P. U. quarterlies and similar periodicals. And there are the countless publications for the legion of auxiliary (?) organizations, general and local. If we pastors were to read all the "denominational literature" that comes to us, we should have to read while we ate our meals, and leave undone nearly everything else. Even now many preachers rarely see inside of the Bible except in the pulpit or at a funeral. But who could tell the whole story of this senseless, ceaseless wasting of time and energy and money, with consequent confusion worse confounded and losses that only God can measure? A fortune, including only Heaven knows how many widows' mites, sunk each year in a sea of ink!

Simplification! Concentration!! These are crying needs of our time—and nowhere more than in our Baptist program of publication. Our fathers established our leading State papers, some of them more than a century ago. They have the double right of priority and position in our Baptist work, nearly all of which could be thoroughly promoted through these weekly organs. The wise and right thing to do is to push our work through our various State papers and push the circulation of these papers till they reach every Baptist in the South. But what is actually taking place? Just this: These old, established servants are having to fight for their very existence, chiefly because their rightful place is perpetually contested by an innumerable clutter of other periodicals.

One thing we need is a Committee on Economy with special jurisdiction over our publishing program. A committee like some we now have would only spend money and do no good. The Chairman of this Committee on Economy should be bothered with brains, and should be, if possible, a Scotchman. He should be clothed with plenary powers, and his life should be well insured. The associate members of the committee should be deaf mutes or on a long visit abroad—so that the "committee" will have a chance to change some things. The man who wants anything really changed is derided as a "radical" by some of our "leaders"; but nothing is more needed among Southern Baptists right now than enough plain horse-sense to follow some "radical" who can save the confidence and loyalty of some thousands of good people—and at least a million dollars a year.

Point Clear, Ala., 3-4-32.

A WAY OF GIVING

(By Jennie N. Standifer)

I know an old gentleman, Mr. B..., who has led a blameless, useful life from early boyhood. He is much beloved in the community in which he lives, but has not been known as an active church worker or liberal giver. He lives in the Mississippi delta and owns large tracts of land. I was visiting his wife one summer, and while we were driving through a village near the B... home, was shown the beautiful church, of which they were

In Memoriam

MRS. J. C. PERRY

This week the First Church of Grenada lost one of its greatest women, Mrs. J. C. Perry.

From girlhood morning she walked the King's highway, wrapped in a sweet, Christian life; modest, beautiful in deeds, and one who really loved the Kingdom of God.

A bit over two years ago her good husband went on to be with his Lord. She leaves two sons and two daughters, with many grandchildren and a host of friends, who said this week, "Goodbye, mother, we will meet you again."

"Sleep sweetly, tender heart, in peace;

Sleep, good spirit, blessed soul. While the stars burn, the moon

Increase, and the great ages onward roll."

We loved her. For nine years I was her pastor. God bless her memory.

—W. E. Farr.

members. My friends wished me to see the interior of the building. I was struck with the beauty and conveniences of the handsome house of worship, and asked:

"How could these people, who seem to be poor, build such a handsome church?"

"They all gave what they could, and the Lord put it into the heart of a man with money to give the balance," replied Mrs. B....

We entered the house of worship, and as we were passing through the Primary Department, I expressed my admiration of the lovely room and its furnishings.

"How did you secure the money for these handsome fixtures?" I asked.

Mrs. B.... blushed and stammered shyly: "I am the Superintendent of the Primary Department, and I—er—well—I contributed that to the building fund."

I praised her for her generous gift and inquired:

"Wasn't it a terrible strain on these poor people to build an expensive church? How did they raise the money?"

Mr. B.... blushing replied: "I furnished the money for the building with the exception of some hat collections." He changed the subject, as if caught in a misdemeanor. I admired his modesty.

The first of the past winter, when the floods of rain caused great overflows in the Mississippi delta, I felt great uneasiness in regard to Mr. B....'s possessions, and wrote a friend and asked what losses the B....s had suffered from the great overflow of the Mississippi River.

"The floods did not injure Mr. B....'s possessions in the least," was the reply. "His land has been greatly enriched. He will give more than ever, but not let anyone know about it if he can prevent it. What kind of a giving do you call that?"

"True Christian giving," I replied. "If all children of God gave that way the Millenium would soon dawn, my friend."

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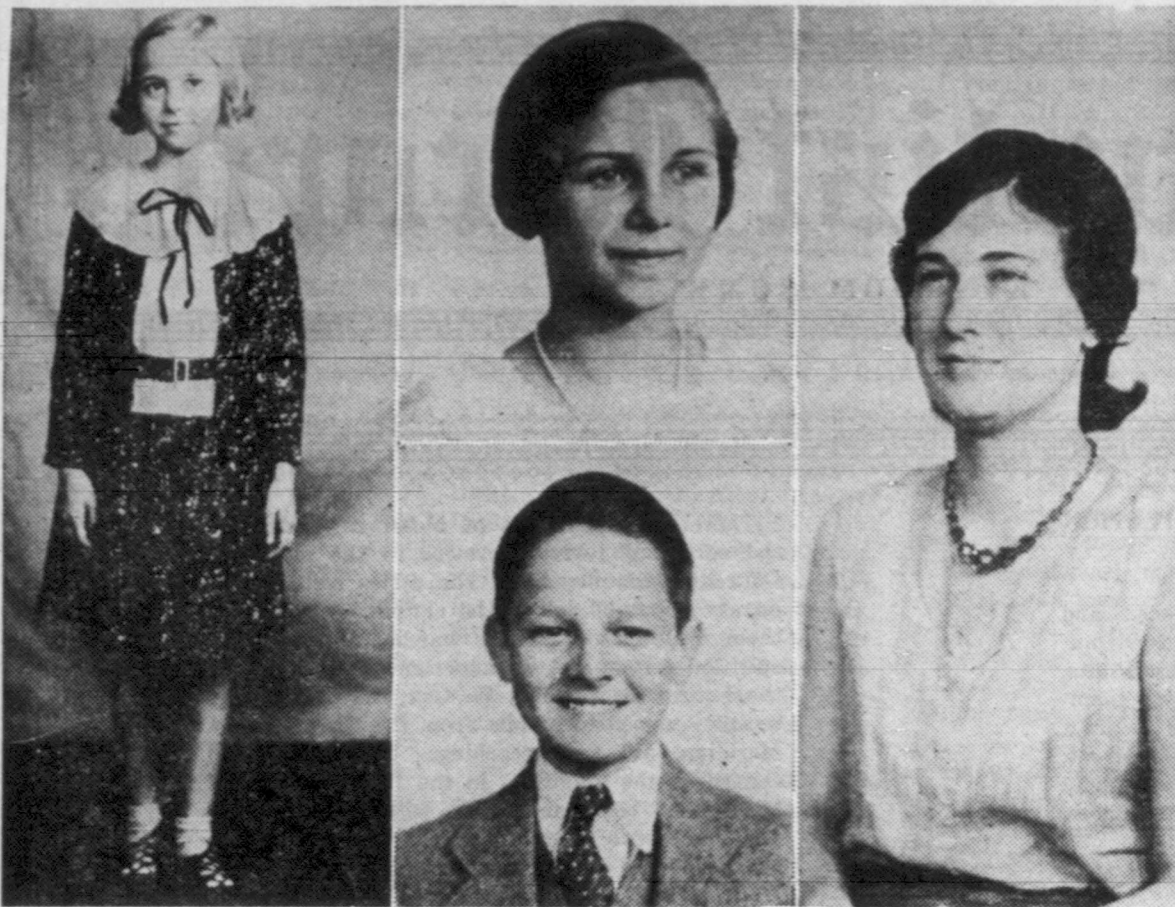
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BAPTIST STEWARDSHIP CONTEST WINNERS



Winners in the Mississippi Baptist Stewardship Contest are pictured above as follows: Reading left, standing, Miss Martha Joe Miles, Durant, Sunbeam, District 1; center above, Miss Dalpha Walker, Gillsburg, Girl's Auxiliary, District 8; below center, Mr. Jack Garratt, Tupelo, Royal Ambassador, District 4; and Miss Laverne Goodson, Lake, Young Woman's Auxiliary, District 5. Boys and girls from all over the State of Mississippi came to Jackson for the finals in the contest, held Saturday, March 19, at the First Baptist Church. These boys and girls were representatives from the eight W.M.U. Districts of the State. They won the honor of representing their District through preliminary contests held in their local churches, counties and Districts in the following organizations: Sunbeams, Girl's Auxiliary, Royal Ambassadors and Young Woman's Auxiliary. The Sunbeam, Girl's Auxiliary and Royal Ambassador winners were awarded beautifully bound Bibles by Miss Frances Traylor, Corresponding Secretary of Mississippi Woman's Missionary Union, and the Y.W.A. winner was awarded a trip to the Y.W.A. camp at Ridgecrest, N. C., where she will represent her State in competition with representatives from the 17 other States of the Southern Baptist Convention.

LICENSE THE KIDNAPPERS

One of the big wet papers that habitually caters to the underworld recently said editorially, "Even the Prohibitionists must become convinced at length***that national prohibition is a failure." That may be so, but I would add, there is another law that is just as signal a failure as the Prohibition Law, and that is the law against kidnapping, the violations of which have recently scandalized the whole country and occupied more front page space in the papers for the last month than any liquor scandal ever did. And the anti-kidnapping law is a State law, too, which fully recognizes the beloved doctrine of "State's rights." But it is a failure—a signal failure. It seems that it just simply can't be enforced, and that's all there is to it. And just think what the efforts to enforce it cost the country. Who can estimate the enormous economic waste involved in the vast sums of money and labor that have been expended in recent weeks to enforce this law, and all to no purpose. That would have fed our army of unemployed to their fill. It's a burning shame to have a dead-letter law like that on our statutes books, which the combined efforts of the entire police and detective force of the whole nation, assisted by Europe, have been unable to enforce.

The law against kidnapping ought to be repealed,—of course it ought. To let these violations go on breaks down respect for all law, and makes hypocrites and liars of a lot of people. It's a shame, and the law is the cause of it all. We can't have a "national referendum on the subject and refer it back to the States" on the good, old-fashioned Jeffersonian doctrine of local self-government, for that is where it is now. There is but one wise, patriotic, broad-minded thing to do, and that is to repeal this impracticable law. Then we should license the kidnappers and compel them to carry on their work under State, or governmental supervision, so that men who do not like

to have their liberties curtailed may kidnap and be law-abiding citizens at the same time. The main thing is to have law enforcement. The wet statesmen (?) tell us that when an evil can't be prohibited, the wise thing to do is to regulate it by law.

Of course, it would be a little hard, temporarily, on the kidnapped babies and rich men, and bring sorrow and distress to their families, but just think what a revenue the government could derive from it, for kidnappers usually deal in huge sums. The government must have money in these times of economic depression, and we must take from the shoulders of our big business men and corporations all the tax-burden that we possibly can. The kidnappers would gladly divide with the government if they are given protection and their business accorded the respectability which would go with government license.

But, the reader says, "that doesn't make sense." It makes just as much sense, and the same sort of sense, as the arguments used by the wets for the repeal of our Prohibition Laws. It is exactly the line of reasoning (?) that they employ. There isn't an argument (?) they make for licensing liquor that cannot be made word for word and just as logically for licensing kidnappers. But, of course, we can't expect a man with a rum-soaked brain to see it, nor a wet politician whose palm has been tickled by, or itches for, a share of the big liquor slush-fund contributed by brewers, distillers and foreign liquor dealers and wine growers, and distributed by prominent wet politicians.

The fact is that licensing kidnappers would not do one-hundredth part of harm that would result from the legalized liquor traffic. True, the kidnappers would possibly hold as prisoners a few dozen babies, or rich men; but under a good, wisely enforced kidnapping license law, that would be only temporary; but to license the liquor traffic means to sell to the brewers and distillers the right to go into a wholesale debauchery of our

American manhood, womanhood and childhood, making criminals, paupers, lunatics and diseased bodies of hundreds of thousands, if not millions, of our American people. No, to go back to the legalized liquor traffic would not only be a surrender to the underworld, and our people are not cowardly enough to make such a surrender, but it would place the very sanity of the American people under grave suspicion.

—H. Beauchamp.

Dallas, Tex., Mar. 22, 1932.

—BR—

CONVENTION REPRESENTATION

Evidently there is much dissatisfaction concerning the present basis of representation in the Southern Baptist Convention. Some are dissatisfied because of the small number allowed any church and others because it retains the money basis of representation. Since the discussion has been renowned the writer is venturing some suggestions.

First. As a partial solution of the present embarrassment to some, I suggest that some of our leaders who will be barred by the present plan seek some churches who do not expect to have representatives and join such churches temporarily. No doubt, there are many churches which would be willing to help out in this way.

Second. Cooperation should be the one and only basis of representation and cooperation should not be measured by the amount of money contributed. One church may give ten times as much as another church of equal membership and yet not be one whit more liberal or cooperative than the other. The Scriptures say, "According as a man hath"; so people and churches are not to be measured by amounts, but by ability and spirit. In accord with this idea, I offer the following.

The Convention shall consist of members of missionary Baptist churches within the bounds of the Southern Baptist Convention as follows: (1) One from each church operating in the whole program of the Convention through its State Organization; and (2) one from the State at large for every two thousand members of cooperating churches in that State, all to be chosen by the churches of which they are members and also certified to the Convention by the Executive Secretary of the Missionary Organization of the State from which they come.

This plan provides for membership from every church cooperating, and no church should be regarded as cooperative which does not support the whole program of the Convention through its own State organization.

The second step of the plan provides for churches which have in their memberships many of our leaders and also for capable representatives from cooperating churches whose financial abilities are limited. Be it remembered that the fellowship and counsel of men of limited means are often enjoyable and profitable.

This plan is restrictive enough to insure harmony; liberal enough to provide for all who are able to attend; and clear enough to free us from the charge of buying our right to membership.

Some may feel that there should be some changes in the wording or in the number basis for messengers from the State at large. Please give the matter serious and careful consideration and if it is not acceptable, it may help in working a plan more acceptable than the one we have.

Yours for progress, —Bryan Simmons.
Columbia, Miss.

—BR—

Those who can go to the Southern Baptist Convention should go and help to work out the problems confronting us. Those who cannot go ought to unite with those who can in earnest prayer to God for divine guidance in this day of stress.

—BR—

The Baptist and Reflector of Nashville, Tennessee, states that at one time one-twelfth of the graduates of Union University, operated by Tennessee Baptists, were listed in "Who's Who in America?"—but this only to be expected from those who receive the well-rounded training which the Christian college provides.—H. L. M.

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Housetop and Inner Chamber

It is said that in 1920 in the United States 37 per cent of the farms were mortgaged. In 1930 forty-two per cent of them were under mortgage.

At a recent meeting of the Tennessee Baptist Convention Board the salaries of all employees were reduced by ten per cent, effective March 1st.

Dr. C. S. Henderson, of First Church, Greenville, was sick on Sunday. His pulpit was filled by Mr. Chester Swor, of Mississippi College.

Spanish Supreme Court has rejected the appeal of the Jesuits and the order dissolving the order in Spain stands.

Next week we hope to publish a full report of the W.M.U. Convention at Columbus, by Rev. W. E. Lee, the publicity man of the Convention Board.

Miller W. Conn, an alumnus of Mississippi College and a Ph.D. of the University of North Carolina, will be head of the Department of Physics and Dean of Men in Oklahoma Baptist University.

The reports from the Sunday schools and B.Y.P.U.'s are being continued in The Record. Only you will find them on a different page. We shall be glad to have this list greatly enlarged.

Dr. B. H. DeMent, for twelve years President of the Baptist Bible Institute, is resting in his home in New Orleans after having spent a few weeks in San Antonio and Atlanta.

Winona Lake Bible Conference will be held August 12-21. Some of the speakers are Robt. E. Speer, R. G. Lee, C. J. Rolls, J. C. Massee, C. S. Medbury, Bishop Leonard, Geo. McNeely, Clinton N. Howard, Alvin McClain, Melvin Trotter, etc.

Dr. J. B. Leavell, of Houston, Texas, is with Pastor Faulkner this week in a meeting at Leland. From there he comes to Jackson to be with Pastor D. A. McCall in a meeting at Griffith Memorial Church.

The Son of Man came not to be ministered unto but to minister. If all of us preachers followed this plan, we would not think of what applause comes to us when we preach, but what blessing the people get.

Pastor S. G. Posey is preaching in a revival meeting in his church, Coliseum, in New Orleans; the singing led by Raymond Marsten. Good preparation for the meeting has been made by the church.

Griffith Memorial Church in Jackson is making April "Good Will Month," every department of the church cooperating to this end. They are visiting, taking the census, taking study courses, holding prayer meetings, and every way seeking to serve and to get in better condition to serve.

A Catholic paper in Buffalo berates the South for bigotry because they opposed a candidate who is a Catholic. It might be well to remind our friends that about one-half of the Southern States voted for the Catholic while only about one-sixteenth of the Northern States voted for him.

My little nephew had taken his mother's powder puff and was powdering his face when his small sister, aged five, snatched it from him.

"You mustn't do that," she exclaimed, "only ladies use powder. Gentlemen wash themselves." —New Outlook.

There is an increase of thirteen and one-third per cent in the number of students in the College of Liberal Arts in Oklahoma Baptist University this year, and the number of ministerial students has grown from 57 to 75. To reduce the deficit the salaries of the faculty and other employees have been reduced ten per cent.

Now you know what he is. The following from an exchange is illuminating, maybe: A radio announcer, says Our Hope, not knowing his Bible, told his audience a big treat was in store for them. Dr. S. Parkes Cadman would speak. "I want you to know that of all the radio speakers, Dr. Cadman is the prince of the power in the air."

F. H. Miller, pastor of Mashulaville Baptist Church, was called to serve Murphy Creek Church, Winston county. This church is a half-time church and in connection with Mashulaville, makes an ideal field of work. On the 2nd Sunday in March we had eighty in Sunday school in spite of the stormy weather that prevailed.

Have you a certificate of participation in the Service Annuity? If not, why not? A few years hence and you will wonder why you failed to embrace this opportunity. Prevention is better than cure. Old age dependency can be prevented. Service Annuity will do it. Address, Thos. J. Watts, Executive Secretary, Relief and Annuity Board, 1226 Athletic Club Bldg., Dallas, Texas.

The Southern Baptist Hospital in New Orleans paid in February \$4,379.39 on its bonds and notes. Of this \$1,511.48 came from the Cooperative Program and \$2,264.87 from operating income. The payment on indebtedness, however, left the hospital with a net deficit of \$698.02 for February. Southern Baptists have reason for pride and satisfaction in the management of this hospital.

Dr. Kyle M. Yates, of the Louisville Seminary, will deliver a series of lectures at the Northern Baptist Seminary in Chicago April 25-28. His five lectures are "Jehovah, The God of Moses," "The Righteous God of Amos," "The Gracious God of Hosea," "The Holy God of Isaiah," and "The God of The Individual." Some time ago we expressed the hope that someone would write a book on "The God of The Old Testament." We hope that Dr. Yates will develop these lectures into such a book. He is the proper man to do it.

The Virginia Rural Church Conference Board makes an appeal to church people to see to it that in this time of financial distress the salary of the country pastor be kept up, no reduction being made in it. Our country churches ought to see to it that the preachers are provided a living income, so that they will not have to turn to other pursuits to provide food and clothes for their families, and do work that others ought to be doing. The country pastor ought to give his full time to the Lord's work, and the churches ought to see that he does not suffer for the necessities of life, and that his family has a fair chance to get an education.

Our work moves along nicely. We have just closed a good Training School with our B.Y.P.U. people and others in our own church, and this week I am assisting pastor McGill, the new pastor at Foxworth near us, and his people in a similar week at Foxworth. Next Sunday we plan to take a religious census of Columbia, and will observe the Week of Prayer as suggested by the Promotion Committee April 10-17. May the Lord's blessings be continually upon you and The Record as you visit from week to week in the homes of our people in the interest of our Lord's cause.—H. W. Ellis, Pastor, Columbia.

Rev. Martin Ball passed away at Paris, Tenn., on the first day of this month, having reached the age of 81. He was born at Cherry Creek, Mississippi, educated at the University of Mississippi and at the Seminary when it was at Greenville, S. C., where he also was married. He was pastor at Winona, and at Clarksdale, Miss. During his pastorate in these churches, good church houses were built. His wife died a few years ago, and

he made his home with a daughter in Paris, Tenn., where he had been pastor a good many years ago. He leaves a son also, Rev. Fleetwood Ball, who has been pastor for 30 years at Lexington, Tenn.

This is the open season for discussing the question as to whether it is better to spend money in going to the Southern Baptist Convention, or indeed to any sort of Convention, or to give it to the support of the denominational work which the Convention fosters. It is a good thing to think about, and everybody must study it out and settle it for himself, being sure that it is a matter of conscience, and that the conscience is kept in good working order. If a convention is merely an occasion for a pleasure jaunt, then by all means give the money to benevolence. But it is certain that the fountains of benevolence would soon dry up if we had no Conventions. Our work in Mississippi would be helped fifty per cent if we could double the attendance at our State Conventions. A convention, like the denominational paper, is necessary for information and inspiration.

Playing the fool may become contagious, and it is a serious malady. A girl student from Columbia University under the pretense of studying anthropology, went out and lived alone in a cabin in Arizona to "study the Indians." She got too much mixed up with one of them and he killed her, so the story goes. Then comes along a bunch of nuts from various schools in New York wanting to do "research work" among the miners of Eastern Kentucky. The officers of Kentucky and Tennessee told them they didn't need them in their business. And now come three Vassar girls all the way to Washington to intercede for some negroes who have been sentenced to be executed for criminal assault in Alabama. It is this sort of playing the fool that utterly disgusts sensible people.

—BR—

MUSINGS OF A CHUMP

—O—

Well, sir, I certainly got myself in the middle of a fix recently. I was in a strange city and went to a church I happened to see near the hotel. The music was tormentingly discordant, the announcements were long and tedious. The preacher's voice was monotonous and he had a nasal holy tone that would irritate a wooden Indian. I endured the performance for one hour and a half without screaming. Just before he pronounced the benediction the preacher said, "I want all the bored to meet in the study as quickly as possible after we are dismissed." I wanted to be courteous, so I was the first one to enter the room. When the preacher came in he smilingly said: "My dear man, what can I do for you?" I said, "You asked all the bored to come in here and I was sure one of the bored and so I am here, and I hope no one was any worse bored than I." Then he said stammeringly, "I meant my official board." I got out quickly. Your's truly,

—A. Chump.

Service Annuity should be in the church budget along with such items as pastor's salary, music, fuel, and light. It is a proper expenditure for the church to make. It will remove the problem of age or disability retirement present in many a church every year. The preacher's support should not cease with age or disability. If the churches do not provide this support from whence shall it be supplied? Churches should join with their preachers now in the Southern Baptist Convention plan for preventing dependency. The churches should be as willing to support this plan as are the preachers. The preachers are willing. Address, Thos. J. Watts, Executive Secretary, Relief and Annuity Board, 1226 Athletic Club Bldg., Dallas, Texas.

It is said that T. V. Neal, of Shawnee, Okla., has been elected President of Howard College in Birmingham, Ala.

If a man yells at a football game and yawns at prayermeeting, he is in need of a spiritual awakening.

Editorials

THE MOB SPIRIT

The mob spirit is a fearful thing to get started. When it is aroused it is like a house afire; like a forest fire. It will do infinite damage and is mighty hard to get under control and to get over after the mischief is done. There are plenty of Scripture examples of harm done by the mob spirit. It was this that brought about the crucifixion of Jesus. It stampeded the Jewish sanhedrin; and it overran the court of Pontius Pilate. It is said that "their voices prevailed." Those who made the most noise had their way.

It was this spirit of the mob that put Stephen to death; for the Jews who condemned him did not have the right to execute the death sentence, this having been taken away from them by the Romans. But Jews were not the only people whose emotions were like a runaway horse. There were certain silversmiths at Ephesus, led by Demetrius, who worked the people into a fury till they cried in the marketplace for the space of two hours, "Great is Diana of the Ephesians." And Luke says, Some cried one thing and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together.

We are not discussing this matter of the mob spirit to bring up the subject of lynching. That is one manifestation of it which is worth discussing. But we are going back to the causes of this thing; to the state of mind which makes for irrational action on the part of the masses of people. It is a state of mind in which reason is for the time being thrown to the winds and emotions are fanned by designing people for purposes of destruction.

You do not always have to have a crowd of people gathered together to engender the mob spirit, though it is more easily fanned into flame in a crowd, and much more destructive. A newspaper can appeal to the mob spirit when it is distributed into separate homes and read by a man in a lonely lodge or cabin. A political party or a political candidate for office has been known to appeal to the spirit of the mob by raising sectional issues, and stirring class or race antagonisms, even when heard or read by one man in a newspaper or through a radio.

Mississippi is far from being alone in its experiences along this line, for no part of the world is free from the mob appeal. But Mississippi has had its share of this sort of thing for a generation. Maybe it has always been so. But we are sure that for thirty years the mob psychology has had ample demonstration. Now, there is use to blink the facts in this case, and there is no need to get "huffy" about it, for the thing is sufficiently serious to demand the earnest attention of Christian people.

Of course, some one person, or a small group of people is responsible for the thing. Just as in the trial of Jesus in Jerusalem 1900 years ago, Mark tells us that the chief priests "stirred up the multitude," that they should demand of Pilate to release Barabbas and crucify Jesus. So the Jews of Thessalonica stirred up the multitude of Berea. And the Jews from Asia "stirred up the multitude" at Jerusalem to arrest Paul in the temple. This thing of stirring up the multitude has a genealogy as long as an Arabian horse. Designing politicians have found it an interesting game and personally profitable business.

It is in every case an appeal to the baser instincts of men, to their passions and hatreds, to their weakness and meanness. It is sometimes a race issue; sometimes an appeal to classes or groups whose interests are supposed to conflict with other groups. It is a deliberate effort to prevent men from reasoning by putting passion into the saddle. It is always an appeal to ignorance or partial and inadequate knowledge. It dare not tell all the truth. It is an insidious temptation to politicians and yellow journalists. It finds some sort of response in all men, for selfishness and narrowness and blindness abide in

most men. It is often an avowed appeal to ignorance, as against others who are supposed to know something. It has often condemned a man merely because he was rich, and turns thumbs down on a man because he has some education. In Athens once it banished a man merely because he had come to be known as "Aristides the just."

There is scarcely a piece of legislation which comes up but it provokes the mob spirit. Sometimes the mob is for it sometimes the mob is against it. And the very people who appeal to the mob spirit in the interest of themselves or their measures, are afraid of the mob, and their conduct is guided by this fear. Twice Luke tells us that the rulers in Jerusalem "feared the people," and their conduct was governed by their fears.

The treasury of the United States today is in the worst condition ever, because members of Congress trembled in their shoes when some popular organization threatened them. And the threat is still being held over them. And closer home effort has been made to stir up the people by making them believe that their sacred rights were being threatened.

The cure for all this? It is coming back to making an appeal to reason. Give the people all the facts, minus the clamor and confusion. Cut out the hip, hip hooray and put the figures and facts down in black and white. Let all the truth get out to all the folks. Folks have sense, though most of them never use it. The cure is in the people themselves. They must learn to think for themselves. They must demand to know all the truth. They must patiently study and investigate. They must read and think. They must wait for all the facts to come out. They must not run wild with emotion. They must beware of demagogues. They must ask God for wisdom.

HE LOVED THEM TO THE END

Most of us have been studying the Gospel of John in the Sunday school lessons for the past three months. Some of us have wished that it might have extended over six months. Anyway, the study will linger as a fragrant memory for life, and will doubtless inspire to life-long study of this Gospel by the beloved disciple.

This writer seemed to get a new and somewhat different angle on one portion of the book, which he wishes to pass on to others by way of suggestion for further study in the future. The five chapters, beginning with the thirteenth, which give in some detail the earnest conversation of Jesus with the apostles, have no superior in any part of the Bible in revealing the heart of Jesus. Alexander Maclaren very fitly calls them the "Holy of Holies."

To really understand any part of the Bible, particularly an extended portion like this, or like the "Sermon on the Mount," it is all-important to get to the point of view of the speaker, or the angle of vision of the writer. We believe this is furnished for us in the opening verse of the thirteenth chapter, the chapter with which this section begins.

These words are, "Now before the feast of the Passover, Jesus knowing that His hour was come that she should depart out of this world unto the Father, having loved His own that were in the world, He loved them unto the end." In the light of this phrase, "loved them unto the end," all the five chapters are to be read and understood. John is the only one of the evangelists that gives what is contained in these chapters. They are a rich outpouring of heart to heart discourse as Jesus looked into the faces of this group for the last time with any leisure for conversation. It was a supreme moment for Him and for them. He tells them, "With desire have I desired to eat this Passover with you before I suffer; for verily I say unto you I shall not eat it until it be fulfilled in the Kingdom of God."

But we are concerned now only with what is said in the Gospel of John, and particularly with the atmosphere in which it is said. For the atmosphere is sometimes more significant than the words. Only by an appreciation of the atmosphere can the words be really understood. And every word in this discourse, every act and atti-

tude is a revelation of a heart that is breaking with love. Count the word love, both as noun and verb in these chapters and you will be amazed at the number of times it occurs, more often than any other noun or verb. To John as to Jesus, the atmosphere of that upper passover room is charged with love.

Only by realizing this can you read it with right modulation and proper understanding. Never a lover poured out his heart to his beloved in more tenderness of devotion than did Jesus in this upper room that night. We cannot, of course, give the whole story here, but we urge you to read it with this in mind.

This explains his washing the disciple's feet. It was not a ceremony; it was not a harsh rebuke to their self assertive attitude. There was no word of reproach on His lips. He loved them, and he wanted to do this lowly beautiful ministry for them simply because He loved them. It was the prompting of His heart. He could not keep from doing it. It was no driving sense of duty as host to those whom He regarded as His guests. They were His friends, His beloved, and He wants to do something which will express His unquenchable love to them. And this washing of their feet furnishes Him the best avenue for expressing that love.

The sensitive reader is conscious during all this thirteenth chapter that Jesus is under one constraint. There is a man present who doesn't belong there. Judas is present, but in heart he is not one of them. He is a traitor. Jesus has no bitter word for him, but he does wish to be rid of him. He can't pour out His soul as it is longing to be poured out until Judas is gone. Delicate references to him and the betrayal are repeated until Judas goes and Jesus speaks without constraint. His love is free to pour itself out. "When therefore he was gone out, Jesus said, Now is the Son of Man glorified." Like a budding flower, His soul opens up and pours out its fragrant love from this on.

To impulsive, misguided Peter, ignorant of his own weakness, Jesus shows no impatience, but deals with him most tenderly even when fortelling his denial. The love of Christ causes Him to be unmindful of the suffering immediately ahead of Him. He speaks only of the disciples' bewilderment and need. He comforts their hearts; He tells them of the home He is going to prepare; He promises them another Comforter; He urges their love for one another like His love to them. He points the way to the largest fruitfulness, as vines. He promises close companionship with them in spirit. He assures them of full answers to prayer and how they may be attained. He comforts them in prospect of persecution, and assures them of victory in their conflict with the world. And then He closes with a prayer for them in which he shuts out all the world and thinks only of them and of those who shall believe on Him because of their word.

The clouds that have gathered around the close of this last day are lightened by the sun of His love. They are transformed into beauty and hope and comfort by these words of love. Love will brighten all the path of life, illumine the dark places and transform the day of death into gorgeous curtains that part to open the way to eternal life. "He loved them to the end."

Senator Tydings, of Maryland, says that the United States is financing the standing armies of Europe and Japan, by lending money which is used for war purposes. For example, Japan floated a loan of \$300,000,000 in the United States, of which the Senator says \$200,000,000 were used for maintenance of Japan's army and navy. It's time our people were waking up to these facts.

The University of Richmond is putting up a three-story, twenty-four room biology laboratory which will give the science department a half million dollar equipment with six professors and eleven assistants. Dr. Wendell Bailey, son of our Dr. T. J. Bailey, is head of the department of Biology.

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FAITH LOOKING BACKWARD

Faith in God has to do with the past and present and future. Faith deals with the present when we are daily trusting God for deliverance, guidance and strength for the tasks of today. Faith deals with the future when we commit our souls to the keeping of God our Savior and rest in His promises for time and eternity. Faith deals with the past when we accept the record of God's dealing with His children, His past judgments on the ungodly and His work of creation and guiding hand in history.

Last Sunday we studied in the Sunday schools the story of creation as given us in Genesis. The acceptance of the fact of God's authorship of creation is as much a matter of faith as is the forgiveness of sin or the hope and promise of heaven. The same Book tells the one story of creation as well as the other story of redemption. There is no more reason for rejecting one than there is for refusing to believe the other. Jesus said the word of Moses was the word of God. He put Moses writing and His own words on the same plane of credibility. John 5:46-47. And He said that the law could not be broken, and that one jot or one tittle of it should not pass away. Yes, faith has to do with the past as much as with the present and the future. There is no faith in the present or the future which is not well grounded in the things of the past. Faith for the future is an impossibility if faith in the past is destroyed.

We speak here specifically with reference to faith in the story and fact of the divine creation of the universe. The writer of Hebrews says, "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." If this means anything, it means that faith furnishes the only rational explanation of the origin of the universe.

Science tracks the succession of facts, of causes and effects through the centuries of the past, but it furnishes no explanation of origins and beginnings. By this route we come up against a blank wall, or face to face with an inexplicable void. The only explanation of the beginning of matter, and its taking shape into systems or worlds is that which is furnished us in Genesis: "In the beginning God created." The mind of a child has no difficulty in accepting it, and the mind of the philosopher has never offered any satisfactory substitute for it. The existence of an orderly universe compels the belief in God. And if we begin with God, all the rest falls easily into place.

Faith furnishes the clew to the understanding of it all. By faith we understand. And if we do not accept by faith the Bible account of it, there is no other to which we may turn. "The worlds" here may mean either the myriads of bodies revolving in space, or it may mean the successive ages through which the universe has passed in coming to its present condition. In either case, there are pictured here for us the harmonious, orderly, systematic, and purposeful processes through which things have passed under the hand of God, for that is what is involved in the word "framed." This word indicates the work of an artist, like an architect, who knows how to utilize materials, supervise construction and make all fit together into one complete system as a great temple.

When he says they were framed "by the word of God," there is an evident reference to the language of Genesis, where in the first chapter, are the frequently recurring words "And God said." It is significant that this writer of the Epistle to the Hebrews should in his effort to confirm the faith of these people in Jesus, hark back to this Genesis account of creation, and seek to found their faith in the creator. In like manner did Peter in his first epistle exhort the troubled Christians to whom he writes to commit their souls unto a faithful creator. If the past is certain, the present and future are secure.

BAPTIST HOME NEWS

May we again remind every Baptist that the second Sunday in May is "Special Orphanage Day." We want to especially urge that everyone who is a member of a Baptist church make a liberal contribution. We believe that if every member is given this opportunity we will get the necessary funds to pay our bills as we go. Please impress upon your church members the necessity of making this campaign a success, in order that we may carry on the work of caring for these unfortunate orphan children. By every member making a contribution our children may be provided for without a burden to anyone.

If our people could realize the real need for better cooperation on Mother's Day, we are confident the proper results will come.

—Winnie Haimes, Rptr.

TWENTY-FIVE YEARS OF GLORIOUS ACHIEVEMENT

TWENTY-FIFTH ANNIVERSARY SOUTHWESTERN SEMINARY

(By L. R. Scarborough)

The Southwestern has run 25 years answering Dr. Carroll's prayers. It has had a record of almost unparalleled achievements in theological education.

From May 26th to the 27th in the buildings of the Seminary we are going to celebrate our 25th anniversary. Drs. Truett, Skinner, Sampey, W. S. Allen, of Baylor, and I. L. Yearby, of El Paso; and Mrs. Eugene Sallee and others will speak. A great program of sacred music, inspirational addresses and wonderful fellowship will be on. A home-coming of former students of Southwestern is one of the main features. We want every friend possible and our former students throughout the South and the world to come spend these glorious days with us. The Seminary and friends nearby will furnish comfortable quarters, meals and beds for around a dollar a day. Come help us to make it a great occasion.

Write President Scarborough that you are coming

Missionary R. E. Chambers in Shanghai writes that the work has been seriously interfered with by the fighting around that city. Schools are closed and church membership scattered. Here is an interesting incident which shows how the Lord cares for His own: "Two of the members of the staff of our Publication Society were taking lunch. A Chinese gentleman, a dentist, personally known to most of us, rushed up to the table and said, 'Thank the Lord, I have escaped after a serious encounter with Japanese.' He was forcibly dragged from his home and taken to a military station by a detachment of Japanese soldiers, but was allowed to return to his home. The next day another detachment forced their way into his home and announced to him that they were going to kill him. He had difficulty in communicating with them, as he could not understand Japanese and they did not understand Chinese. By the use of English he was able to let it be known that he wanted to pray, and he fell on his knees and prayed. When he rose from his knees the Japanese in command of the group of soldiers said, 'Are you a Christian? If you are, then we are not going to kill you.' He immediately fell on his knees again and when he rose the Japanese said, 'Why did you pray again? I told you we were not going to kill you.' He replied, 'I was thanking God for answering my prayer.' Then the Japanese escorted him out of the area of fighting and so he escaped. The moral of this is that if the people of these two lands in any large proportion knew the teachings of Jesus the situation here and throughout China and Japan would be entirely different from what it is at present."

MY CODE

(By Jeff D. Ray)

I shall seek to cultivate:

Loyalty without partisanship.
Deep conviction without narrowness.
Cooperation without sacrifice of independent thinking.
Confidence in men without hero worship.
Charity without condoning wrong.
Love without fawning.
Spirituality without cant.
Duty without bluster.
Courage without brag.
Self-sacrifice without self-praise.

I shall seek to be:

Genial but not frivolous.
Candid but not crude.
Cordial but not effusive.
Sincere but not caustic.
Gentle but not flabby.
Firm but not pugnacious.

In short, I would wish to be the kind of genuine gentleman I think Jesus would be if He were in my place.

God help me!

—BR—

Former Governor Ben W. Hooper, of Tennessee, is quoted in the Knoxville Times as saying recently: "In my judgment, the small denominational college has something to give a young man and woman that no university can give. The superior equipment and facilities of the universities will be conceded, but the moral and religious atmosphere of the little college, and the close personal contact between teacher and student will prove of inestimable value in making worthwhile men and women of thoughtless boys and girls. I would rather risk the little religious college in the building of character, and, after all, that is the main objective of education."—H. L. M.

—BR—

An experience which I shall always recall with pleasure was the spending of about two weeks in March with Dr. and Mrs. W. A. Sullivan and the congregation of the First Baptist Church at Natchez. The field is by no means an easy one and presents many problems, but Dr. and Mrs. Sullivan are among our most gifted workers and have won the admiration of the entire citizenship by their wise and consecrated service. A number of conversions resulted from the meeting, while many renewed their allegiance to the Master. A noonday service was held each day at a downtown theatre under the auspices of the Men's Bible classes of the city. It was a privilege to be entertained in the home of Judge and Mrs. E. H. Ratcliff while in Natchez, and no finer specimen of beautiful Southern hospitality can be found anywhere.—H. L. M.

—BR—

President W. E. Holcomb is entering in a great way upon his duties at Mississippi Woman's College and has been warmly welcomed, not only by the student body and faculty of the college, but by the citizens of Hattiesburg as well. The Secretary was the recipient of many courtesies from the President and faculty of the college and also from the students, collectively and individually, and will long remember his visit on the campus with pleasure and gratitude.—H. L. M.

—BR—

Last Sunday was the thirtieth anniversary of Dr. M. E. Dodd's ordination, the twentieth anniversary of his pastorate in First Church, Shreveport, and tenth anniversary of the entrance into this great church building. In a revival meeting just concluded fifty were added to the church, 29 of them by baptism, Dr. Dodd preaching.

—BR—

It is announced by Baylor University, Waco, Texas, that, out of a student body of twelve hundred, only seven are not professed Christians. Such results are only natural in a truly Christian college, and provide an impressive argument for sending our Baptist boys and girls to our denominational schools.—H. L. M.

A REVIVAL OF REVIVALISM

(By L. R. Scarborough, Pres., S.W. Theol. Sem.)

The principal spiritual opportunity of Southern Baptists just ahead is the promotion, Southwide, of a New Testament type of evangelism. A great revival in every section of our land between now and fall will do more for Baptists and the world than anything else we can do. It looks to be certain that we cannot raise large money, but in our most direful depression, we can, by God's help, promote a new revivalism. To that end I give the brotherhood some solemn thoughts, hoping to inspire some to take hold of such opportunities. The following things are vital as I see them:

1. God's divine family, Father, Son, and Holy Spirit, major in Revivalism and are committed by all the holy of holies to promote such movements. The Father "so loved," the Son "so gave," the Holy Ghost so unutterably intercedes, and with this combined cooperation a revival is possible anywhere.

2. Christ's program for starting churches, maintaining churches and institutions, promoting causes, calling out and empowering leaders, is to start and maintain revivalism. Pentecost is Christ's answer to the world's greatest depression just after the death of Jesus. The evangelism of Paul, Spurgeon, Wesley, Finney, Moody, and others, is God's answer and solution of direfully distressing times. A New Testament revival in every Southern Baptist church will cause Southern Baptists to weather the financial storm better than any other thing that could happen to us.

3. Baptists owe much to education, benevolence, enlistment, organization, but most to revivalism. Revivalism puts the go in our blood, reveals the necessity of education, tenders our hearts to benevolences, stabilizes our forces to constructive cooperation, furnishes the individual leadership and kindles the holy fires of spiritual passion. Baptists can afford to major on soul winning and ought to do it now.

4. Church Revivalism is the greatest evangelism. For a pastor to be revived, the deacons inspired with compassion, the Sunday school, Woman's Mission Union, B.Y.P.U.'s and other organizations to feel the hot breath of the kindling coals in revivalism is the best sort of movement in a church. Christ organized a church and put the leaders in that church and told them to pray down and work out a Pentecost, and from that heaven He has been lifting the world. I plead for the pastor to build a fire in his pulpit and let the conflagration spread.

5. Suburban revivals, brush harbor, tabernacle, and vacant lot Pentecosts reinforce the Kingdom of God. Pastorless churches, vacant school houses wide spreading oaks in the country are a challenge to the unemployed preachers and city and country employed preachers to go afield for God. The people have not much to do now except to complain that nobody is doing anything, and this gives them opportunity to go to church. If the preachers and churches will build holy fires of revivalism everywhere, God's big "out-of-doors" is the Savior's call to the idle preachers everywhere to start a revival.

6. Certain almost absolute products and by-products follow such a movement. First, a revived ministry, the thing to be devoutly wished; second, quickened churches, impassioned deacons and Sunday school organizations; third, an aroused denomination pulsating with a spirit of cooperation. More cooperation can be generated for all the causes dear to us in a revival than anywhere else; fourth, a holy impact on a depressed world. It will quiet the overstrained nerves of business men; fifth, a spirit of victory in the bottom factor of our industrial life. It will take the eye of all of us from debts, doubts, and declining incomes and put our hearts to the upward look and outward reach; sixth, lost multitudes will be saved and multitudes enlisted and brought back to service; seventh, a new sense of our debtorship to lost men everywhere. Missionary fires will be kindled and the spirit of sacrificial giving and clean living will run new blood through the denomination.

What Will Bring It About?

Briefly I press the following:

1. Prayer, promise-claiming prayer.
2. Holy consecration and holy living.
3. Tears—tears of compassion for men hedging toward hell.
4. Preaching—old-time doctrinal preaching—Christ's cross the center, His lordship dominating all.
5. Faith—undefeatable faith.
6. Persistent organization, sane personal work.
7. An unutterable and helpless dependence on God's Holy Spirit for Revival power.

I propose an April of revivalism throughout the South, a Convention electrified, magnetized, overmastered by the Spirit of Pentecostal revivalism, and a summertime of the hottest of evangelism clear out to the woods in every section of the South. If we can do this the depression in much of its distress will have flown from Southern Baptists.

—BR—

OUR HIGH PRIEST

—O—

(By A. R. Adams, Second Church, Greenwood)

We can conceive of God as loving and kind and merciful. But we do not think of Him as sorrowful and heart broken and weeping. God only manifests these qualities in His Son. These qualities of agony, sorrow, loneliness, homelessness, pain, hunger, thirst, weariness, distress, weeping and such like are human and belong to man on the earth and in the flesh. But we see Jesus manifesting all these: "For we have not a high priest which cannot be touched with the feeling of our infirmities." This Scripture in the Greek says: For we have not a high priest who is not able to feel our infirmities. Christ has so fully entered into our human nature that he feels our infirmities. The Greek word rendered infirmity applies both to the physical and moral natures. Jesus felt both our bodily pains and our heart pangs. He wept over Jerusalem. He shed bitter tears of sorrow over the city when he foretold its destruction. In sorrow and in tears He predicted the coming of the enemy, the utter leveling of the city with the ground, so that not one stone would be left upon another. He shed tears of sympathy and of grief with Mary and Martha at the grave of Lazarus. These tears come from the human side of His nature. There are no tears in heaven. But until the great judgment day there will be tears on earth, and man will continue, until then, to need a high priest who can feel our sorrows. But the Scripture teaches that Jesus feels our pangs and sorrows now. It is not only true that he sympathized with human weakness and human sorrow while on earth, but He sympathizes with us now—today. What is the language? "We have not a high priest who cannot be touched with the feeling of our infirmities." This is all in the present tense, was present when this was written. But when this was written Jesus was already in heaven, and was able to be touched with the feeling of the infirmities of His disciples, though He was in heaven and they on earth. When the devil presses us hard with temptations and our souls wrestle with the tempter, Jesus in heaven feels our weakness and is glad to help us to overcome. When our souls are cast down with sorrow, Jesus in the Father's house is touched with our sorrow. When dangers encompass us about, and our hearts are faint with fear, Jesus, with the sceptre of heaven and earth in His hands, feels our depression of spirit. When poverty pinches, when we are homeless, when hunger gnaws at our vitals, Jesus, with the jeweled crown of the universe on His brow, feels our sadness, remembering that while on earth He, too, was poor and homeless and hungry and cold.

Jesus did not forget His earthly friends when He went to heaven. He did not leave His human sympathy behind when He went up on high. He is still in the tenderest sympathy with human suffering and woe.

—BR—

Wilfred T. Grenfell says that faith is reason grown courageous. And Peter said, "In your faith supply courage."

B. B. I. ITEMS

—O—

(By Pres. W. W. Hamilton, New Orleans, La.)

Dr. Robert G. Lee, of Bellevue Baptist Church, Memphis, Tennessee, has accepted an invitation to preach the baccalaureate sermon of the Baptist Bible Institute on Friday morning, May 6.

Three of the students will make addresses at the evening hour when the graduating exercises take place. They are N. H. Carpenter, of Virginia; Miss Susie R. Watson, of Virginia; and John O. Hopper, of Alabama.

There are thirty-four who are to receive, at the close of this session, degrees, diplomas, and certificates. The graduating class is composed of representatives from eleven States and two foreign countries.

Dr. E. F. Haight, Registrar, reports that already there are as many applications for enrollment next session as there were at this same time last year. Students who expect to attend the Institute would do well to apply early.

The President of the Institute has been giving much time to rallies under the direction of State Secretaries, and has been speaking in behalf of the Cooperative Program and the proposed week of prayer, April 10-17.

Thus far the bankers and bond holders have not taken definite steps concerning our bond payment due February 1. We are confident that if the Southern Baptist Convention takes some definite steps toward debt-paying, our creditors will be lenient toward us and will continue their helpful attitude.

We are placing in a sinking fund, for the payment of interest August 1, every dollar we can possibly secure for that purpose. The interest on bonds amounts to \$6,000.00. We now have \$2,500.00 of that amount. Besides the interest on the bonds we must meet the semi-annual interest on the second mortgage, \$2,401.75. Providing for this interest shows our creditors that we are doing our best to pay. Please help us.

—BR—

BEAUTIFUL FLOWERS FROM JASPER COUNTY

—O—

(By L. E. Hall, Hattiesburg, Miss.)

A short time ago we received a beautiful bouquet from some friends at Lake Como, in the above county. The donors were Brother and Sister Boulton. There were three varieties of these beautiful flowers. The names are as follows: "Backbones, Spineribs and Sausage."

Brother and Sister Boulton believed that flowers are more valuable to the living than they are to the dead. In this I believe they are correct and I think that just about everybody else believes the same thing, but a great many people seem to believe otherwise. During more than a half century, in which I have been engaged in the ministry, I have attended a great many funerals. I have seen great bunches of flowers piled upon the caskets or coffins of those who had been sadly neglected during long periods of sickness, when they were helpless and poor. It seemed to me that those who were placing those flowers there were very inconsistent. In fact, it seemed to me that they were practicing a very shabby kind of hypocrisy.

I shall never forget the kindness of Brother and Sister Boulton. It was my privilege to be associated with them in their home quite often some years ago. It was a delightful place to be.

With nearly eighty-five years looking back at me, I have many pleasant memories. Some of the most delightful of these carry me back to Jasper county, where I was pastor of churches for more than twelve years. Many of the people with whom I labored there were among the best I have ever known. Brother and Sister Boulton are among the very best. May God's blessing be upon them and all who are dear to them in this world.

—BR—

We are glad to learn that Pastor J. J. Mayfield, of Canton, is recovering after a severe illness last week. Dr. Theodore Whitfield supplied for him on Sunday.

BRING WHAT YOU HAVE TO THE MASTER

(By H. W. Ellis)

I

Just a penny gave the widow,
'Twas an off'ring very small;
But the Savior standing near her
Said, "She's given more than all."
For she gave her all, her living,
Gave to Him in worship, bold,
And her gift that day—her penny—
Greater was than all their gold.

II

Just a lad with two small fishes
And five barley loaves of bread,
But he brought them unto Jesus,
Gave the little that he had;
And the Master blessed and brake them,
"Give ye them to eat," He said;
And the needy, waiting people,
Tho a multitude, were fed.
And they gathered up the fragments
From the loaves and fishes, small,
Twelve full baskets running over,
After satisfied were all.
For the Lord of Life commanded,
"Seat them on the mountain side"—
Blessed and brake that day by Jesus,
Loaves and fishes multiplied.

III

Just a box of precious ointment,
But 'twas all that Mary had,
And she brought it unto Jesus—
To bestow it, she was glad.
And when broken for the Master
Who to death was going soon,
The aroma of the ointment
Filled the house, its every room.
And when Judas scowled, complaining,
Prompted by the greed for theft,
Jesus said, "Her deed is fitting;
She's anointed me for death.
And the story of her worship"
—Richly does our service pay—
"Shall be told," commanded Jesus,
"Everywhere, through all the day."

IV

All night long they toiled at fishing;
Morning came without a "Catch."
"On the other side," said Jesus,
"Cast again your empty net."
And the wet, and worn and weary;
Bodies sore and racked with pain,
"At Thy word," said Simon Peter,
"We'll let down the net again."
And the net in deeper water,
By the hand of faith let down,
As the word of Jesus promised,
Great and many fishes found.
Fishes found in such abundance
In the self-same fishless lake,
That the boat was filled to sinking,
And the net began to break.

V

Just a single talent given
To the servant by his lord,
And he said—it was so little—
"Time for this I can't afford."
So he wrapped it in a napkin,
Hid it quite from sight away;
Gave it back, the hidden talent,
When the time had come to pay.
But the Master of the servant,
Disappointed, angry, he,
Said, "I've right to both my talent,
And besides to usury.
And they bound the slothful servant
For the wickedness he did,
Cast him out into the darkness—
He his master's talent hid.

VI

This today the solemn lesson
Sorely needed by us all:
That we faithful be as stewards
With our talents great or small.
That we live for Him Who saved us
By His death upon the tree,
And arose again victorious
That we justified might be.
That in all of life each Christian

Guided by the written Word
Ever owes his first allegiance
To the ever-living Lord.

VII

When we bring to Christ our pennies,
Nickels, dimes and dollars too;
And above all other off'rings,
Give ourselves in service, true;
When our giving's done as worship;
When in love the tithe we pay
Every week, and every person,
The Divine, appointed way—
Then will open heaven's windows,
And the blessings shall come down
Till to hold the precious treasure,
Room in earth be scarcely found:
Blessed peace and power—forgiveness,
Promised in His sacred Word,
And earth's countless, dying millions
Through our love shall know the Lord.
Columbia, Miss., 3-30-32.

—BR—

LET US SET OUR HOUSE IN ORDER

—O—

(By Charles E. Maddry)

I have been greatly concerned and heavily burdened in spirit now for a long time over the crushing and paralyzing debts upon the Boards Institutions and Agencies of the Southern Baptist Convention. For several weeks I have anxiously scanned the Baptist papers of the South, hoping that somebody would suggest some plan or method for the payment of our debts that would lead the way out. It seems that we are all in doubt and uncertainty as to what ought to be done, and yet we all know that something positive and constructive must be done or we face utter collapse in all of our work.

With the sincere hope that wide and sympathetic discussion of this whole matter will enable us to formulate and launch some plan at St. Petersburg that will eventually lead us out to victory, I am suggesting the following as a basis for discussion.

Whereas, the time has come when Southern Baptists must face with high courage and unfaltering faith, the whole question of the crushing and burdensome debts of its several Boards, Institutions and Agencies.

And whereas, the creditors of these Boards, Institutions and Agencies have the right to expect the forthcoming session of the Convention at St. Petersburg, May 13-17 1932, will work out some definite, clear-cut, workable plan that will be acceptable to all concerned, whereby these debts and obligations will be paid in full, together with interest, in a reasonable time and in an orderly manner;

Therefore, be it resolved by the Southern Baptist Convention, in session at St. Petersburg, Florida, on May 13-17, 1932:

1. That the Convention create and set up a Budget Control Committee of nine members from the Convention at large, who shall serve without compensation. This Committee shall consist of six laymen and three ministers, three of whom shall be elected for one year, three for two years, and three for three years, but as the term of each group expires, the successors shall be elected for terms of three years. This Budget Control Committee is hereby instructed by the Convention to proceed, without delay:

2. To make a careful and accurate analysis of all the debts of the several Boards, Institutions and Agencies of this Convention, giving the purpose for which such debts were made, whether secured or unsecured, whether in the form of bonds or bank notes, when due, the rate of interest now being paid, amount of endowment of each agency, together with a list and classification of all the ASSETS of the agencies of the Convention; so that all of our people may know with certainty the status of the debts of each Board, Institution and Agency, and to determine what property, if any, may be sold and the proceeds applied on the debts of such agency.

3. The Budget Control Committee shall have power and authority to fix the maximum operating annual budget for each agency of the Con-

vention, beyond which budget, when so fixed, no agency of the Convention may go for such current year, so that the budget of each agency may be balanced, and the denomination may have some assurance that no further indebtedness will be incurred by its agencies.

4. The Budget Control Committee shall fix the schedule of percentage division of all undesignated Cooperative Program funds for each agency of the Convention, not later than July the first each year, for the next ensuing calendar year.

5. The Budget Control Committee, in conference and cooperation with each Board, Institution and Agency of the Convention, shall work out with the banks, bondholders and other creditors, a schedule of payments on the debts of each agency, whereby not less than one-tenth of the total indebtedness of each agency, in addition to interest, will be paid each year out of the regular current income from all sources for that year, and in the event the Convention shall now, or at any time within the future, authorize a special effort for the payment of the debts of its agencies, all funds received by each agency out of such special effort shall be applied on the principal debt of such agency, in addition to the ten per cent reduction as provided for out of the regular annual income of each agency.

6. In fixing the annual budget of each agency, the Budget Control Committee shall make the appropriations upon the basis of the cash receipts of such agency for the preceding year; the first item in the budget for the new year shall be the interest on the indebtedness of the agency; the second item shall be not less than ten per cent of the total indebtedness of such agency, or such sum as may have been agreed upon with the creditors of such agency; the third item of the budget shall be any deficit that may have been brought over from the budget of the previous year, and the sum remaining shall be expended upon the regular work of the agency for the year.

7. The Budget Control Committee shall meet once each quarter and carefully examine and scrutinize the income and expenditure of each agency of the Convention, and if, and when found necessary, reduce and readjust the budget of each agency, so that there may be no increased indebtedness on any agency of the Convention for the year.

8. The Budget Control Committee shall report to the Executive Committee the total indebtedness of each agency of the Convention as of July 1, 1932, and such indebtedness of each Board, Institution and Agency of the Convention, as recommended by the Budget Control Committee, shall be set up by the Executive Committee—the Convention ad interim—as the solemn and binding obligation of the Convention and for the systematic and orderly payment of such debts, both principal and interest in full, the Convention hereby irrevocably pledges its full faith, credit and resources.

—BR—

Secretary H. L. Martin returned Sunday night from Hattiesburg, where he spent six delightful days with Pastor Harry L. Spencer, of Immanuel Church. The days were given largely to visiting colleges and high schools in Forrest, Jones and Perry counties, and each evening a service was held at Immanuel Church. There were several professions of faith and additions to the membership of the church, and a large number re-dedicated their lives to Christian effort. Pastor Spencer, who is rendering splendid service in his important field, is greatly loved by his people, and no where will one find a finer atmosphere of spirituality combined with fine culture and active service than exists around Immanuel Church and on the campus of Mississippi Woman's College. It was a joy indeed to be among these noble workers and the countless kindnesses of Pastor and Mrs. Spencer are especially appreciated.—H.L.M.

—BR—

The American Baptist believes that Southern Baptists had better quit singing about standing on "stormy banks" unless they mean the banks to which we owe so much money.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

University of Shanghai
Shanghai, China
February 17, 1932.

My Dear Friends:

Haven't the papers been full of alarming things about China! I am told that the radio, too, has been telling most blood-curdling tales! I would be glad if I could tell you that there is nothing to it all, but good newspaper material. I can say, however, that it is not all bad for China. You may remember that Roosevelt said, "China is a sleeping lion. Let him sleep." Through the last few decades if we may carry that figure further, he has shaken a paw, switched his tail, yawned or flipped an ear in returning consciousness. Now, many believe, more truly than ever before in the long history of this country all of China is beginning to awake. As Sherwood Eddy says in his graphic way, "All China from Harbin to Canton is ablaze." You have heard, perhaps, more about the students' activities than other things. You will be surprised to know how much sympathy and encouragement they have had from the general public, and from the educators themselves. The western attitude would be for students to study, officials to govern, and for the soldiers to fight. In this revolution things have gotten strangely mixed up. The students have been dissatisfied with certain policies of the government and certain officials and they would go on strike. Practically every middle school and college in China has gone on strike one or more times, sometimes schools would declare half holiday daily in order to allow students to participate in political activities. Some of the strikes have lasted a month at a time, and many of the schools accomplished practically nothing. You doubtless saw by the papers where they had commandeered trains and gone to Nanking where they made demands, paraded, committed acts of vandalism of various kinds, even to destroying valuable State papers. The country looked on helplessly, saying that these innocent students were the country's real patriots, and that all that they did was with unselfish motives and for the good of the country. You would be interested to know how they went to the Shanghai station and when they were refused the use of trains lay on the tracks and would not let the trains go out anywhere. You might ask why they were not arrested. No policeman regarded his life so lightly. After trying up traffic for a day and night they were given trains, and they went! In Nanking a group of them invaded the Executive Yuen and after driving out the officers there took their seats, and proposed setting up a student government for the country. They said they had no soldiers, and no money, and were sure they would soon be overthrown, but at least they would have reigned for a few hours. The Executive Yuen compares with the President and cabinet of the United States Government.

That is their way of fighting for their country. In western nations of course our men, young and old, would have enlisted in the army and fought. But in China it is not the business of gentlemen and scholars or artisans or farmers. Fighting is a coolie job. Now that we are in the midst of what seems a life and death struggle in Shanghai not a man that I know or have ever heard of has lifted his finger in defense of his home. They get out of the way if they can. They go in droves of cars and on wheelbarrows, in rickshas or walk from one side of the city to another or return to their native places, but I don't suppose it occurs to one in ten thousand to fight. They often speak of dying in this struggle, but they think of themselves as the innocent civilians who suffer the

Our Young People's Column

'HEAP MUCH BIG WELCOME'

Into these few words are compressed the enthusiastically sincere welcomes of four hundred Mississippi College students to our prospective Royal Ambassador guests. We are giving you this "Heap Much Big Welcome" heaped up, pressed down, and running over. We love Mississippi College very deeply, and we know you will enjoy living within her walls for a week-end. We shall do everything possible to make your brief visit a series of hours long-to-be-remembered. This is our wish:

"Forward, run forward, O Time in your flight,
And make me a college man for these two nights,
Increasing my vision of tasks made for MEN,
Giving me COURAGE these tasks to begin,
Making me more like the Christ whom I serve,
Teaching from duty my path ne'er to swerve.

And then at the end of these days spent with Thee,
Much better AMBASSADORS, Christ, we shall be."

ECHOES FROM THE HOUSE PARTY

After I had come back to my plainsland home, I lifted up mine eyes unto Blue Mountain as I gazed northward. This is where everyone else and I got help. Our help came from the Lord who made the hills, valleys, plains. He did not let our feet slip as we were climbing the mountain. He did not slumber. He, the Keeper of us all, will neither slumber nor sleep. The Lord is surely our Keeper, for in the dreadful windstorm coming home He kept us safe. The Lord is the shade of our right hand. He promises that even on the hottest days and nights that the sun and moon shall not smite us. The Lord shall keep us from all evil; He shall keep our souls. The Lord shall preserve our going out and our coming in always.

Lorraine Hunt.
Forest, Miss.

To the Faculty and "Big Sisters" of Blue Mountain:

Dear People:—I am sure everyone has had a nice time at the House Party, and we want to thank each and everyone that helped to make us have such a nice time. Blue Mountain is a very nice place and we want to come back again. We love you!

Beatrice DeLashnet.

Blue Mountain is the place to have a good time! Gypsy Trails over mountains and dells and good speeches by missionaries and G.A.'s. I've had such a good time! I know a lot of G.A.'s now. We'll be Blue Mountain College girls before long.

Martha L. Brame.

ravages of war as do babies and old women in wars as we know them.

If the world is to know peace, real peace, it has got to catch something of that spirit. I do not think these Chinese professors are lacking in courage nor patriotism. I have seen them face dangers that would have daunted anyone short of a Paul or a Luther, and they stood up like men!

We are right in the center of the war zone here. Japanese aeroplane landing field joins and runs along the whole length of one side of our campus. Every plane that takes its deadly freight of bombs to drop in the beleaguered Woosung, four miles from us, and on the Chapei battle front, and into the terror stricken city rises and flies over our campus. Barring accidents, we are safe from them. This is American property. They do not need it, and they will most probably not invite American enmity. All except four Chinese families have gone away, believing that it is safer elsewhere. This siege of Shanghai began during the holidays, so of course, there was a minimum of students on the campus. They began thinning out at once. Finally there were only five girls left. I thought they were going to stay by, but they all went to relatives and acquaintances in Shanghai, and with other friends are returning to their homes in Canton and Swatow. We came to know very intimately and to love those little lonely girls during our "island days" together.

This is indeed a far cry from the Sermon on the Mount. It is so utterly useless. It is so mockingly shockingly foolish. It is so unreasonably self-destructive for the Japanese nation and for the people who make up the nation. Good can come out of it, in spite of it. It can unify China and stop her civil wars; it can impress the Disarmament Conference with the imperative necessity for disarmament. Then again we can praise the good and deplore the evil of war.

We have been having lovely times with books and games and music. We have made a small inroad on "all this literature that has been accumulating," as Christopher Morely expresses it. The faculty children, of course, are cut off from their school, and we have been trying to keep them from forgetting everything. I'm teaching grammar and literature to Jimmie Hanson, who is in the ninth grade. It is really fun. I haven't been so closely associated with an American high school boy since Hampton was one—Hampton, who is now a proud father!

Now, dear friends, I hope you will answer this letter and put a five-cent stamp on it. You would be surprised to know how much "postage due" we have to pay. Before we get it the three cents have been multiplied exactly by ten.

Don't worry about us, but it makes me glad to know that you pray for me.

Lovingly yours, Hannah Plowden.

Address: Miss Hannah Plowden, University of Shanghai, Shanghai, China. Postage on letters to China: 5c for first ounce or fraction thereof; 3c for each additional ounce or fraction.

—BR—

One great form of philanthropy awaits the generosity of somebody who has plenty of money. This is to endow a chair of good manners in every public school and in every college in America. Or it might be sufficient to have an endowment independent of any one school or group of them, which will provide a week's lectureship in every school in the United States. In the meantime, for fear the endowment may be delayed, let preachers and parents try their hands on it.

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East Mississippi Department

By R. L. Breland

Notes and Comments

It is with regret that we learn of
the continued illness of our beloved
and venerable brother, Rev. N. F.
Metts, of Oxford. He has been in
the hospital for treatment and is at
the home of his son, Rev. J. M.
Metts, of Water Valley, at present.
Though nearing 80 years of age he
still serves churches, preaching to
Mt. Gilead and Bethel in Yalobusha
county. May he soon be well.

It was my pleasure to deliver an
address to the B.Y.P.U. study class
of Oakland Baptist Church last Fri-
day evening. The class representing
juniors, seniors and adults was large
and the teaching by Pastor J. H.
Page, Mrs. Page and Mrs. Pate, was
interesting and helpful. This good
church seems to be prospering under
these good workers. Deacons L. D.
Clements and T. T. Gooch were tak-
ing a leading part in the study
course. Rev. S. J. Rhodes is still
unable to take much work.

DIED. On March 30, 1932, one of
our very best women departed this
life, when Mrs. A. S. Quinn went
home. She died at the home of her
son, Silas Quinn, at Greenwood, and
was buried in the Mt. Gilead Bap-
tist Church Cemetery near Coffee-
ville. She was 85 years old, had
been a faithful Baptist for many
years and was a member of Mt.
Gilead Church when death came.
Her home was with her son, Harry
Quinn, near Coffeeville. Dr. E. J.
Caswell, of Greenwood, conducted
the services, assisted by Rev. J. M.
Metts and R. L. Breland. She leaves
one daughter and six sons to mourn
her homegoing, her husband having
preceded her by many years. She
was one of our most faithful serv-
ants of the cross.

Brother P. W. Mathews, of Phil-
adelphia, who has been in bed for
many months, writes cheerfully.
Among other things he says: "I am
still in bed. I hope to be better, but
if it is the will of the Lord that is
my will. He has been good to me

and I can trust it all to Him." These
are words of faith from a suffering
servant.

DIED. On April 1st Bro. Ernest
Welborn died at his home in Court-
land and was buried at Nebo, in
Grenada county. He was about 30
years old, married and had two
sweet little girls. His going was sad
on their account, but he left behind
a testimony in word and deed that
was glorious. I was his pastor for
a while and I found him loyal and
true. His pastor, Rev. Roy Nester,
assisted by Rev. Mr. Roberson and
the writer, conducted his burial serv-
ices. He was also buried with ma-
sonic honors. Indeed a good and
useful man has gone home. He was
a member of Courtland Baptist
Church.

The Baptist Church at Oakland is
to celebrate the week of prayer April
10 to 17 by conducting a week of
revival and prayer services, Pastor
Page preaching each night during
the week. We need more meetings
like this, for we stand sorely in need
of prayer.

It seems that our finances are in
poor shape at this time. Some say
they are just not able to help in the
upkeep of the Kingdom. Of course,
we know that the money question is
a bit depressed right now, but as
long as we live and have something
to eat we owe it to our God who re-
deemed us and saved us from hell
to support His Kingdom work. Many
of us are not half so bad off as we
think we are. We are getting things
to eat and wear and some other
things. If we would put forth as
much effort to pay God what we owe
Him as we do to get other things,
there would be no lack in His King-
dom work. Because we do not, and
are allowing His work to suffer, the
worst of this depression is not here,
I fear. God is not mocked nor lied
to, but He will smite us for so doing.
Treat His cause as you treat your-
self and your own and there will be
plenty in His Kingdom. And, too,
we will be happier, richer and wiser.
Try it now.

—o—
"Ollie"

When I was a wee lad another boy
came into our home. The wife of
one of my brothers died and left the
first child, six months old, which was
ever afterwards as long as he lived
a member of our family. He was a
year or so younger than I, but we
were inseparable companions from
his first advent. We played togeth-
er, we slept together, worked togeth-
er, attended school together;
closer than a brother were we. We
dreamed the same dreams of the
future and built the same "castles
in the air." The world lay out be-
fore us and we dreamed of conquer-
ing it—just as most boys do.

One Saturday in May, the week's
task on the farm having been fin-
ished by noon, mother permitted us
to "take Saturday afternoon off." We
made a bee-line for the old
swimming hole down in the meadow.
We paddled and waded, taking our
weekly ablution, until we grew tired
of such amusement, and then donned
our two-piece suit—knee pants and
hickory shirt—and walked among
the flowers and listened to the spring
birds warble their cheerful lays and
dreamed of the time when "we would
be men of our own"—as if that time

ever came. Happy, care-free boys
were we.

As the orb of day was wending its
way toward the western hilltops, his
rays bearing down with unusual
power, we came to a friendly per-
simmon tree with its spreading
branches. On the clover in the shade
of this tree we sat down to "rest and
refresh ourselves." "Aircastles" were
soon in the building, present sur-
roundings were gotten as we walked
the city streets in fancy or rocked
in the President's chair. As we lay
reclining on our bed of verdant
green, he saw two little clouds about
the size of your hat rising up side
by side out of the South. "Look!"
he exclaimed, "let these two clouds
tell our fortune. Let the smaller one
represent me and the larger one
you." So it was agreed. Slowly
they made their way towards the
meridian height. Ere they had gone
more than half way to the meridian
his little cloud began to scatter and
soon it had faded from view. The
other passed the meridian and on
towards the north. "I will soon fade
out," he said. This incident was
never mentioned after that, but it
was brought back to me some years
later when he withered like his cloud
and died.

"Ollie," a short name for Oliver
Thomas, decided to study law—and
so did I. After a year or so in
school I got married, but he went on
with his studies—to Dixon, to Har-
persville, to Carthage and thence to
Mississippi College. While attend-
ing school at Carthage, under Pro-
fessors Geo. W. Huddleston and F.
B. Woodley, he had typhoid fever.
He seemingly got well; but when he
went to college that fall he con-
tracted the disease again soon after
Christmas. After some weeks he
improved and came back home to
his grandmother. The two sieges of
fever were too much for his strength
and he died April 19, 1901.

I went to see him while sick at
home but was not there the night he
died. Those who were there when
the end came said that just before
going away that he opened his big,
blue eyes, looked towards heaven,
and in a faint voice, sang:

"O, come, angel band, come and
around me stand;

O, bear me away on your snowy
wings

To my immortal home."

His eyes closed, he gently folded
his arms on his breast and without
sigh or a struggle the "angel band"
had answered his prayer. I wrote
Dr. W. T. Lowrey a letter telling him
of "Ollie's" death, and in his reply
he said: "Everyone here loved Bre-
land, and when I read the announce-
ment of his death to the student
body a sigh of regret went up."

Since that day thirty-one years
ago when "Ollie" went away I have
never ceased to miss him. In many
of my meditations his face comes be-
fore me and his familiar voice is
heard as of yore. Just over the
river he is waiting. With Bryant,
I am want to say:

"And we wept that one so young
should have a life so brief;
Yet not unmeet it was that one, like
that young friend of ours,
So gentle and so beautiful, should
perish with the flowers."

(Continued from Page 16)

lightning between two eternities. If
spiritual rewards are reaped, spirit-
ual seed must be sown.

Friday morning—John 19:25-30.
The last words of our Savior before
He was crucified.

On Sunday night, March 13, a
group of the ministerial students
under the direction of Dr. Carter
went out to his church—Liberty—
and rendered a program pertaining
to the services of the Sunday school.
The program was as follows:

1. The Standard of Excellence
and How to Attain It.—N. L. Rob-
inson.

2. The Sunday school functioning
as a church teaching and training
agency.—T. J. Harper.

3. The Sunday school as an em-
ployment agency.—J. B. Holmes.

4. Duet, "My Prayer."—Mr. and
Mrs. Kee.

5. Sunday school functioning as
a soul winning agency.—L. J. Crum-
by.

6. Music in the Sunday school
and Young People's Departments.—
L. G. Kee.

7. Duet, "It pays to Serve Jesus."
—Mr. L. G. Kee and Mrs. A. A. Roe-
buck.

Although the weather was cold
and the church got cold before the
program was over, the people at
Liberty have expressed their keen
appreciation of this program, and
they feel that they will be greatly
benefitted by the same.

Virgie Mae Royals, Rptr.

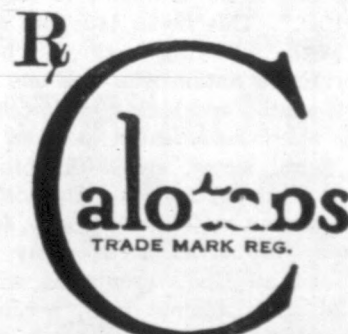
—BR—

MISSISSIPPI STATE COLLEGE

At the recent B.Y.P.U. election P.
L. Lightsey, Oscar Hendrix, and J.
R. Haynes were elected Presidents
of the Hilbun, Ray, and Henry Sykes
unions. The outlook for continued
growth and Christian usefulness is
encouraging and a pleasant quar-
ter's work is anticipated by the mem-
bership of these three senior unions.

On the evening of March 31st,
Miss Frances Sale spoke at the part
time Prayer Service. Miss Sale, who
is Secretary and Treasurer of the
Jackson office of the Field Cooper-
ative Association, made a few appro-
priate remarks featuring the four
"legs" which support a substantial
education.

Readers of The Record may be in-
terested in knowing that daily pray-
er services are held in the Part Time
Dormitory. An average attendance
of around thirty of our working boys
is maintained and it is believed that
truly beneficial results are being
obtained. The success of these serv-
ices is largely due to the persistent
efforts of T. V. Wade, one of our
Baptist students. O. Hendrix.



For lazy liver, stomach and
kidneys, biliousness, indi-
gestion, constipation, head-
ache, colds and fever.

10¢ and 35¢ at dealers.

The Sunday School Department

SUNDAY SCHOOL LESSON FOR APRIL 10, 1932

(By L. D. Posey, Jena, La.)

Subject: How Sin Begins.

Golden Text: Watch and pray that ye enter not into temptation. Mat. 26:41.

Scripture for Study: Genesis 2:15-17; 3:1-8; for supplemental study, Gen. 2:8 to 3:24; Isaiah 14:12-17, and Eze. 28:1-19.

Time and Place: At least one hundred years after man was created, and somewhere in Asia, probably in old Mesopotamia.

Introduction

There is no possible way now to know exactly how long man maintained his innocence. Most people seem to think it was a very short time; only a few months, or at most not more than one year. But, when the Bible is studied, it is easy to see that it was at least one hundred years.

Now, let me complete the shock by saying that it is easy to see by the words of the Bible itself that Cain was not the first child born to Adam and Eve. But before you faint over this statement, let me remind you that the Bible is the only authoritative record on the subject. I base my conclusions absolutely on what it teaches. So, you will have to prove that the Bible is untrue before you convict me of heresy. I challenge you to study it for yourself and see.

The Lesson Studied

The most stubborn fact of human experience is that of sin. There may be some question as to why God permitted sin, but there can be no question as to its reality and universality.

It is much easier to raise questions in notes like these than it is to answer and then prove them, especially in such limited space. So, we shall have to content ourselves with a brief study of some of the most prominent points.

By a study of Isaiah 14:12-17, and Eze. 28:1-19, it is perfectly clear that sin had its origin in one of God's created and highly exalted beings. In Eze. 28:15 we have these words, "Thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee." In the preceding verses in the same chapter, we see from the description of this character that he was none other than Satan himself. In Isaiah 14:12 this same character is called "Lucifer." This being true, we arrive at the following facts: Sin had its origin in Satan, who was one of God's created and highly exalted beings. He was created perfect, a free moral agent, and with ability to retain his perfection. By wilful transgression he fell, and is now, and always will be, an arch enemy of God and all God's creatures, with special spite against man, because man, when created, was given the dominion over this world, a position Satan lost by his sin.

At this point perhaps it is well to face the question, "What is sin?" Sin is more easily described than

defined. John says, "sin is the transgression of the law," I John 3:4; but a law is an expression of a will back of the law. "Will" constitutes moral character, either good or bad. God is perfect, pure and holy, because He "wills" to be so. He has expressed His will in holy laws; therefore, whatever is a violation of any of God's laws is sin, because it is contrary to the will of God. That is the reason why when children disobey their parents they sin against God. It is contrary to the holy will of God for children to be disobedient to parents.

The Bible is not only clear as to the origin of sin, but perfectly clear as to its introduction into the world. It was effected by Satan through Eve as an instrument. The inmates of the Garden of Eden lived on fruit. Satan suggested by his question, Gen. 3:1, that God had placed unnecessary restrictions on their eating. Eve went to the defense of God's requirement, but over did herself by saying, "God hath said, Ye shall not eat of it, neither touch it, lest ye die." Gen. 3:3. That opened the way for Satan, and he came out with a flat contradiction of God's word. He then explained that if they should eat of that tree, they should become as gods, knowing good and evil. Believing the devil rather than God, she ate and induced Adam to eat, both deliberately violating the expressed will of God. Stated in one sentence, sin entered the world through rebellion and spite of Satan, the selfishness and disbelief of Eve, and the wilful disobedience of both Adam and Eve to the known will of God.

All of us know so well by sad experience the awful consequences of sin, that it is hardly necessary to discuss that feature of the sin question here. Suffice it to say, had there been no gracious provision upon the part of God, the entire human family would have been forever lost.

What, then, is the remedy God has prepared? The answer may be given in one word, "Jesus." While that answer is correct, it is not all that needs to be said to make it understandable and applicable. Through Adam's sin God's holy will as expressed in His holy law, was violated, and the human race came under the condemnation of the law. Sinful creatures cannot obey perfectly a holy law; therefore, man cannot redeem himself. God gave His Son, who is one with the Father, and who voluntarily took upon Himself our nature, sin excepted, and met the requirements of the law, dying on the cross "the just for the unjust." Now, all who repent of their sins, and trust in Christ, are saved eternally. The plan of salvation as just stated briefly, is philosophically true for the reason that through disbelief of God's word, the entire human race came under condemnation of God; now that He has made an adjustment of that satisfactory to Himself, He makes the basis of our escape from that condemnation the belief of His promise

as given in Jesus Christ.

God's application of this provision which He has made is such that all infants of every race and clime that die in infancy are saved. That is true for the reason that in the death of Christ the curse upon the race because of Adam's sin was lifted. Now, where there is no law, no sin is imputed. The infant is not morally responsible to the law, therefore, it does not wilfully transgress in its infancy. It is saved by virtue of the blood of Christ. Read Romans, fifth chapter.

The reason fallen men can be saved, but fallen angels cannot, is because sin had its origin in angels. It came to man from without, in the form of temptation. Sin did not originate with man, but with Satan, who, as already explained, was one of God's exalted beings. He led man to sin. For that reason man can be saved through faith in Christ.

SILVER CREEK

On Sunday, March 27th, Calvary Baptist Church ordained three deacons: Brethren Dudley Miller, T. E. White and Barra Benson. The pastor, Rev. Mark Lowrey, preached the ordination sermon at the eleven o'clock service, preaching from the 3rd chapter of 1st Timothy.

Brother Lowrey was assisted in the ordination service by deacons Leon Tyrrus, B. S. Wales, and H. W. Longino.

The ordination prayer was offered by Rev. C. H. Mize, in a very impressive way. —Church Rptr.

WEBB

The First Baptist Church of Webb, Miss., held a very interesting Roll Call service in their church Sunday, March 27 at 3 o'clock. All the members were urged to be present and the response was most gratifying.

Mr. A. B. Webb, the efficient Superintendent of Webb-Swann Lake school, presided and made an excellent talk on the object of our meeting. Rev. W. C. Powell, of Tutwiler, had charge of the devotional and his address was enjoyed by all.

Three minute talks on "How I May be of assistance to My Pastor" were given by R. H. Abbey, Mrs. J. L. Hill, Mrs. R. H. Abbey, and Mr. A. B. Webb. The High School Quartette rendered beautiful music directed by Miss Sara Lee Ball, our gifted Supervisor of Music. The arrangements of this meeting were in charge of Mrs. W. C. Holland, assisted by Mesdames A. B. Webb, J. L. Hill, and Loma Dyess.

Our church is very happy over having our new pastor, Rev. Madison Flowers, who comes to us the 1st Sunday in April.

GRAY'S OINTMENT

Nothing Better for Boils and Sores
25c at Your Druggist

RANKIN COUNTY ASSOCIATIONAL B.Y.P.U.

The Rankin County Associational B.Y.P.U. held its regular quarterly meeting Sunday afternoon, March 27, with the Mt. Creek Baptist Church. Earl Clark, President, presided during the meeting and an interesting program was rendered as follows:

Song Service.

Devotional led by Mr. Grady Ward, of Pelahatchie.

Business and reports from the various unions.

"Study Course Dividends," by Miss S. G. Murphree, of Brandon.

"Living for Jesus"—Quartette from Florence B.Y.P.U.

Roll Call.

"The Development of Good churchC

"The Development of Good Church Members Through the Junior and Intermediate B.Y.P.U.," by Miss Annie Lee Coleman, of Star.

The Junior Sword Drill, with Florence, Star, Briar Hill, and Mt. Creek unions represented.

The Intermediate Sword Drill, with Briar Hill, Florence, Star, and Mt. Creek unions being represented.

Cornet Solo, by Mr. Whitfield, from Florence union.

Round Table Discussion, led by Rev. A. W. Talbert, State Associational B.Y.P.U. Secretary.

"Thinking Straight With Young People," by Dr. R. B. Gunter, Secretary, Mississippi State Baptist Convention.

The Attendance Banner was awarded to the Junior and Intermediate Unions of Briar Hill, each having 100% of their members present. The Efficiency banners were awarded as follows: Junior, Briar Hill; Intermediate, Briar Hill; Senior, Mt. Creek. Sword Drill Banners as follows: Junior, Mt. Creek; Intermediate, Florence.

The next meeting will be held with the Briar Hill Church on the fourth Sunday in June.

—Clifton R. Tate, Rptr.

Capudine best for HEADACHE

because—

1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

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MY FIRST SERMON

The church required, as a condition of my being licensed, that I preach a trial sermon. This was during my Sophomore year in Mississippi College. The place was the large college chapel. The time, Sunday night, and a specially invited audience of college students and of young ladies from Hillman College. Of course, curiosity brought some of them, but they proved to be attentive and appreciative hearers.

I know nothing about sermonizing, and at that time I probably had never heard the word "homilates." When a mere lad I fell in love with Spurgeon as a preacher, and when his first volume of sermons was published I read them with deep interest, and to my lasting benefit. I had often felt that nothing could please me better than to be able to preach like Spurgeon, and to do this I must have in every sermon an introduction, three points, and a conclusion. But whether I attempted this in my first sermon I cannot recall. But I have never forgotten the text of that sermon, the words of Jesus: "Come unto Me all ye that labor and are heavy laden, and I will give you rest." And this text has remained as one of the most precious in the Bible to me. I regret that I did not preserve my masterful notes, but they have long since perished. I cannot remember a single point, or even one sentence of that sermon, but one thing I do recall most distinctly, that after I had announced my text and had begun to speak, my thoughts came fast, and appropriate words followed with which to express them, and I was finding freedom and real joy in the experience. I had made careful preparation and had spent much time in prayer for God's help and presence. I realized at once that I had the attention of my congregation, and I was sure that some of them were praying for me. I felt then, and still feel that I was "in the Spirit" on that occasion, and that the Lord spoke through me, and that He was encouraging me to believe that He had really called me to give my life to the ministry.

Of course, I was pleased that at the close of the service so many came forward to congratulate me, and to say that it seemed quite evident that God had really called me to preach. For years this had been the dominating thought of my life, and these expressions did me good. A preacher is never too young or too old to be helped by words of appreciation and encouragement, and sometimes a worthy man is left to struggle on alone, simply because his hearers fail to tell him how he has helped them.

That first text became a kind of guiding star for my life, and through my long and varied career has meant more to me than I can ever express. That sermon was preached fifty-nine years ago, and never in all these years have I regretted my call to preach, or felt any real temptation to turn away from the ministry to something easier, and more remunerative. Jesus says: "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of heaven" (Luke 9:62). My heart has often cried out: "Who is

sufficient for these things?" Then Paul's answer would come to mind. "I can do all things through Christ, which strengtheneth me" (Phil. 4:13).

I have never imagined anything higher and holier, or more to be desired than to be a God-called and faithful minister of Jesus Christ. My first text is as precious to me today as ever, and I am sure that I know my Saviour better, and appreciate and love Him more than I did when I preached my first sermon. Spurgeon once said: "Is it possible that God may give me a pulpit in that heavenly world where I can stand and preach the beauty and the merits of my Lord to listening multitudes who will love to hear about Him, and to know Him better?" A happy way in which to spend eternity.

—John H. Eager.

New York City.

"I WAS SICK AND YE VISITED ME NOT"

I have just finished reading Dr. Hall's article in The Record, and imagine responsive amens come from the hearts of many; hearts who know too well what Jesus meant when He said, "I was sick and ye visited me not."

I am an invalid of ten years. Truly I know the feel of anguish at heart, like Paul, know the distress of "thorns in the flesh," and like Simon, the weight of bearing a cross, if so, let it be, for Jesus' sake.

At first the newness of being shut in was assuaged by the visits of friends who came steadily, whose sympathy and kindness tended to soften the monotony of heart-aching hours. Hours which merge into days, days into months, and months into years. And as the years have come on, as the need grows greater for the companionship of others to help me bear this daily cross, I find that friends have almost forsaken me in the rush of days, too busy with their own self-interests, consequently, the visits have diminished with them—the friendly presence, the kindly glance, the consoling word, all that means so much, and far more than one can realize, to the one shut in. "You can never tell when you do an act,

Just what the results may be, But with every deed, you are sowing a seed, Though its harvest you may not see. Each kindly act is an acorn dropped In God's productive soil, Though you may not know, yet the tree shall grow, And shelter the brows that toil."

There is consolation in the thought "shut-in." Shut in to God's glorious promises, not "shut-OUT." I sometimes think He has allowed my friends to go their busy ways in order that through meditation and "lying still" I might draw nearer to Him, learn more of His divine truth and growing in grace, and learning to walk in the light, Spiritually, so that in His due time, when it shall be revealed to this people whose hearts are taken up with the rush of everyday things, that this affliction is for the "glorification" of God, His light will radiate through me for having been "shut in" with Him.

But it is not good that we be left too much to ourselves, to feel that our fellowmen care little if our bur-

dens are heavy to bear. Methinks into every person's life there comes a time when he smites upon his lonely, aching breast and cries, "Who is my friend?" And one remembers that Peter, James, and John, when they had lifted up their eyes, saw no man, save JESUS ONLY.

But, praise God, what a world of joy to find Jesus still there, still faithful, suffering with us.

I can see Jesus now, looking down upon us with doleful eyes, noting all busy with the cares of living, some of us His professed children, forgetting to visit Him in sickness, passing Him by in prison, failing in the little things, and hear His sorrowful response, "This people honoreth me with their lips, but their hearts are far from Me."

Friend, take inventory of your daily habits. Are you faithful in the little things; is there a little space in your schedule of daily goings to and fro checked off that you might use this time for Him? Be not weary of well doing, do not for Him with a feeling that it is your 'duty,' but rather do for love's sake.

Look around you. Is there not someone bearing a daily cross which you may help to lighten? 'Tis true, no one can bear our crosses for us. There has been only one cross borne for another. As Jesus was led away to be crucified, they laid hold of one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it, after Jesus.

Is there someone being crucified today whose spirit is weary beneath the cross, whose heart is fainting and aching beneath the burden? No, you cannot carry his cross. While he remains the middle man, you can lift the load on either side and thus help him to carry his cross. Remember that.

"They might not need me, yet they might,

I'll let my heart be just in sight; A smile so small as mine may be Precisely their necessity."

—An Invalid Girl.

STUDENTS SET SAIL

During the week past a group of enthusiastic Baptist students representing the various colleges throughout the State gathered at Mississippi College for the purpose of launching another summer campaign. The first night was spent in a forum of discussion of future plans and suggestions for needed changes. Following this the arrangements, State, and Ridgecrest Committees met in executive sessions. The program was concluded with a campfire service near the athletic field.

On the following morning a sunrise prayer service was held. After breakfast the delegations set forth for Vicksburg to unite with the annual Sunday School and B.Y.P.U. Convention. At Vicksburg three very effective meetings of the B.S.U. delegates were held during the periods of intermission: two at the City Park and one at the Hotel Vicksburg.

Some of the results of this assembly are noteworthy. A State tour similar to that of last summer was considered essential. This tour will take in Tupelo, Greenwood, Hazlehurst, and Hattiesburg, at each of which the district and county leaders of two adjoining districts will meet.

The purpose of this tour is to release the spring that will set the work in motion.

The program for this summer will be somewhat different from that of last year. There will be three speeches of ten minutes each, but their themes have been changed. As now stated, their subjects are: God Calls All Christians," "Stewardship of ALL," and, finally, an appeal for "Soul Winning." With the belief that God does not want OURS until He first has US, the emphasis has been changed from the stewardship of possessions to stewardship of SELF.

Throughout the meeting both in the Choctaw camps and in Vicksburg a triumphant, romantic note was discernible. A small group of students, with no cars, no money, only faith, tackling a seemingly impossible task, to some appears foolish. Yet trusting in Him who is all-powerful, these cannot fail. Victory is theirs—VICTORY FOR CHRIST!

WHAT WE ALL WANT

(By Jennie N. Standifer)

"Why is it that Mrs. Henderson is so much beloved by rich and poor, old and young?" a woman asked me recently.

I thought a moment and replied, "I think it is because she is so sympathetic in all righteous causes, and does not hesitate to express her sympathy. It is what we all want, isn't it?"

"I had never thought of that," replied the lady. "She is so quiet and never seems to be anxious to talk."

"But she is the best of listeners, and lives only for others. She expresses her sympathy by deeds as well as words. The poor and those in trouble love her because she uses tact and good judgment in her ways of helping them. The rich and the high and mighty have trials and troubles galore, as well as the poor, and Mrs. Henderson knows exactly how to comfort them.

"She makes no pretensions of knowing more than others, but uses tact and discretion in suggestions. This dear woman rejoices so heartily in the joys and good fortune of others that all want to share their happiness with her. It is easy to give sympathy to the poor and afflicted, but the fortunate and happy often receive only envy. Why not join Mrs. Henderson in her sympathy with those enjoying good fortune? Let's try it, friends, for in our hearts we all want it."

We are told that "this year's world output of motor-cars will run into millions." We are glad of this hint, and will try our best not to be one of those millions.—Ex.

STOP Your Rupture Worries!



Why worry and suffer with that rupture any longer? Learn about my perfected invention. It has brought ease, comfort and happiness to thousands by assisting in relieving and curing many cases of reducible hernia. It has Automatic Air Cushions which bind and draw the broken parts together as you would a broken limb. No obnoxious springs or pads. No salves or plasters. Durable, cheap. Sent on trial to prove it. Beware of imitations. Never sold in stores nor by agents. Write today for full information sent free in plain, sealed envelope. H. C. BROOKS 325-D State St., Marshall, Mich.

The Children's Circle

MRS. P. I. LIPSEY

Song of the Sun

O Lord, we praise thee for our
Brother Sun,
Who brings us day, who brings us
golden light,
He tells us of thy beauty, Holy One.
We praise thee, too, when falls the
quiet night,
For Sister Moon, and every silver
star
That thou hast set in heaven, clear
and far.

For our brave Brother Wind we give
thee praise;
For clouds and stormy skies for gen-
tle rain;
And for our Sister Water, cool and
fair,
Who does us service in sweet, hum-
ble ways;
But, when the winter darkens, bitter
cold,
We praise thee every night and all
day long
For our good friend, so merry and
so bold,
Dear Brother Fire, beautiful and
strong.
For our good Mother Earth, we
praise thee, Lord;
For the bright flowers she scatters
everywhere;
For all the fruit, and grain her fields
afford;
For her great beauty, and her tire-
less care.

—St. Francis of Assisi.

My Dear Children:

Well, here is our report. And you
will be surprised to find, as I was,
that three months, about, have gone
by since I made the last one. I was
waiting for our money to grow larg-
er. You will notice, I think, two
things about it as you read it. One
thing is that we are fortunate enough
to have some grown people who
help us all the time. We are very
grateful for this. The next thing
is that in spite of these kind friends,
the name of one of whom I do not
know, (and wish I did), the amount
we gave is a small one for three
months, a quarter of a year. But
don't think that I don't know why
this is! Money is scarce now, and
some of you haven't anything to
give just now. You will have, I
trust, before a very great while. I
don't want a single one to stop writ-
ing to me because he or she hasn't
any money to send—not one. I ap-
preciate your letters, and want you
to write. And perhaps there are
some who might have sent a very
small amount, and who haven't done
so because it was so small. You
must not feel that way, for ten
dimes, if ten boys send them, each
sending one, will make a dollar, and
ten nickels, sent by ten people, each
sending one, will make a half dollar,
and a dollar and a half will do some
good buying when Mr. Miller or Dr.
Hamilton gets it. So don't stand
back because you haven't much to
send, and whether you have any
money or not. Keep on writing.

Much love to you all, from
Mrs. Lipsey.

Bible Study No. 14: April 7th. Jesus Cures the Nobleman's Son.

John 4:46-54

After Jesus had spent two days in
Samaria, where many people believ-
ed on Him through the Samaritan
woman's testimony about Him, He
returned to Galilee, where the Gali-
leans received Him with reverent
attention. It is probable that His
miracle at Cana some time before
of turning the water into wine, would
prepare the people now for His
preaching. Cana was the home of
His disciple Nathanael, and here
there would be a glad welcome for
Him. Whether this nobleman or
"King's officer," was Cheoza, Her-

od's steward, whose wife, Joanna, aft-
erwards "ministered to Him of her
substance," (Luke 8:3) we cannot
say, but it is possible.

Orphanage From Jan. 1st to Mar. 1st	
Brought forward	\$.03
Jeannie and Ann Lipsey	1.00
Joyce Sigrest	.10
Charles Davis, Jr.	1.00
Sadie Lee Davis	1.00
Lura Clark	.50
Jimmie Weatherall	.10
A Friend	2.00
Good Hope Sunbeam Band	.20
Mrs. M. G. Austin	.50
Ernest Clark	.10
Frances P. Chambers	.10
Mrs. Lipsey	1.00
Leta Mae Lupo	.20
Peggy Joe Holder	.25

TOTAL, Feb. 11th \$9.11
Forwarded to Orphanage 9.11

Cash	.00
Evelyn M. Sumner	.50
Newton Sunbeams, by Doro- thy Scott	.25
Ennis Mitchell	.10
Johnnie, Joyce, Zelma and Sarah Katherine Van Osdal	.50
Mrs. M. G. Austin	.50
Mrs. Lipsey	1.00
Fannie May Henley	.50
Clark College Sunbeams, by Zelline Kitchens	.25
Cash: J. J. H.	.50
Inez Dickerson	.10
Joanne Stuart	.20
Mary Adelyn Milam	.50
A Friend	2.00
Lura Clark	.10
Fay Reynolds	.10
Jeannie Lipsey Club No. 1, by Fannie Mae Henley	.50
Hazle Branton	.05
Mrs. Lipsey	1.00

TOTAL \$8.65
To Orphanage 4.10

In Bank, due for March \$4.55

B.B.I. From Jan. 1st to March 31st	
Brought forward	\$ 2.56
College Hill Sunbeams, Newton	.25
Mrs. W. G. Austin	.50
Julia Frances Steele	2.50
Mrs. Lipsey	1.00
Jeannie and Ann Lipsey	5.00
Leta Mae Lupo	.10
Miss Eunice James	2.00
Mrs. M. G. Austin	.50
Lura Clark	.50
Mrs. Lipsey	1.00
Evelyn F. Sumner	.50
Lura Clark	.10
Mrs. M. G. Austin	.50
Mrs. Lipsey	1.00
Fannie May Henley	.50
Leta Mae Lupo	.18
Cash	.50
Mary Adelyn Milam	.50
A Friend	2.00
J. and J.	1.00
Fay Reynolds	.10
Jeannie Lipsey Club No. 1 by Fannie Mae Henley	.50
Jimmie Weatherall	.10
Mrs. Lipsey	1.00

TOTAL \$24.39
Sent to B.B.I. Jan. 1st 19.20

In Bank for March \$ 5.19

First Bible Story Opened This Week (Jimmie Weatherall, 12 yrs., 10 mos. Bible Study No. 12: March 24th) Jesus and Nicodemus

Nicodemus was a ruler of the
Jews. He was a Pharisee. He was
not a Christian, but it seems that
he was an honest man and seeking
for the truth. He came to Jesus one
night and said to Him, "Rabbi, we
know that thou art a teacher come
from God: for no man can do these
miracles that Thou doest, except

God be with him." Jesus knew Nicodemus' trouble as He knew all things. Therefore, He answered him, saying "Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God." Nicodemus didn't understand what the Lord meant. So he said, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" Jesus saw that Nicodemus still didn't understand, so this time He uses the figure of Baptism to make it plainer and said, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot see the Kingdom of God." Nicodemus said, "How can these things be?" Jesus answered, "If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" We know that Nicodemus became a Christian, because he defended Jesus against the Pharisees. And when Jesus was taken from the cross Nicodemus brought sweet spices to put on the body of Jesus.

Ackerman, March 26, 1932.

My Dear Mrs. Lipsey:

Since school is out I can find time to write. Altho I have not written, I have been reading the letters all the time. I surely did appreciate the thimble, and am learning to sew nicely with it. I hated for school to close a month soon, for I surely did enjoy going. I passed my grade and will be a freshman next year. Are we not having some beautiful spring weather now? I do hope it will not turn cold any more before summer. I have not forgotten the Bible Stories and orphans. An old member,

Jimmie Weatherall.

Glad to hear from you again, Jimmie, and to have another Bible Story from you. Congratulations on becoming a freshman.

Rienzi, March 29, 1932.

Dear Mrs. Lipsey
and Circle Friends:

How are every one of you? I am fine. This sure is a pretty spring morning. I took a long walk this morning and I am tired. I have got to go to work soon. I sure do thank you for my present, Mrs. Lipsey. I know others could beat me, though. As it is near mail time, I will have to hurry, so please excuse my mistakes. How was Easter with all of you? It rained here and it was almost ruined. Goodbye and write,

Evelyn Perry.

We had some Easter egg hunts for the children, Evelyn. That was the only celebration we had.

Columbia, March 26, 1931.

Dear Mrs. Lipsey:

I am a little girl nine years old. I go to school at Bunker Hill and am in the third grade. My teacher's name is Mrs. Mary Hawkins. Our school will close in one more week. Then I am going and stay with my little niece some and care for her while her mother works. She was one year old February 24th. We have big times together playing. I go to church and Sunday school at Bunker Hill, too. Our pastor's name is Bryan Simmons. You may know him, as he used to be in the Baptist Hospital at Jackson. This is my first time to write, so I hope to see my letter in the paper. I am sending three cents to the Orphanage. With love.

Hazel Branton.

We are pleased to have your inter-

esting letter, Hazel. Write again, and tell us about the little niece; what her name is, the color of her eyes, etc. Thank you for the gift.

Taylor, March 27, 1932.

Mrs. P. I. Lipsey.

Dear Friend:

Am sending \$1.00 (one dollar) for March. Use it for the orphans and B.B.I. Wishing you and the Baptist work great success, as ever, your friend in Christ,

Mrs. M. G. Austin.

Thank you so much, dear Mrs. Austin. I don't believe you know how much you are helping us these hard times, but if you will look at our list of contributors printed this week, you will see.

—BR—

SUNDAY SCHOOL ATTENDANCE APRIL 3, 1932

Jackson, First Church	880
Jackson, Calvary Church	1,003
Jackson, Griffith Mem. Ch.	501
Jackson, Davis Mem. Ch.	375
Jackson, Parkway Church	222
Jackson, Northside Church	75
Meridian, First Church	803
Offering	\$49.89
Columbus, First Church	881
Greenville, First Church	535
Laurel, First Church	611
Laurel, W. Laurel Church	482
Laurel, Second Ave. Church	324
Laurel, Wausau Church	62
McComb, First Church	521
Canton Baptist Church	265
Meridian, 15th Ave. Ch.	507
B.Y.P.U. Attendance April 3, 1932	
Jackson, Calvary Church	216
Jackson, Griffith Mem. Ch.	223
Jackson, Davis Mem. Ch.	162
McComb, First Church	127
Laurel, W. Laurel Ch.	97
Greenville, First Church	82
Columbus, First Church	201
Meridian, 15th Ave. Church	96

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B. Y. P. U. Department

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AUBER J. WILDS, General Secretary
Oxford, Mississippi

A LETTER MISSISSIPPI BAPTIST YOUNG PEOPLE WILL BE INTERESTED IN

Ogbomosh, Nigeria,
West Africa,
January 27, 1932.

Dear Mr. Wilds:

Happy New Year to you! And as the natives here say, "I hope you are well as I am here today."

I am sure you will be glad to know that we have just about enough money to begin printing our B.Y.P.U. Year Book, and the Year Book is ready to be printed, except the Missionary Programs and I am expecting them from Mr. Richardson any day. Since it costs very little more to print them in both languages, we have decided to have half the programs printed in Yoruba and the other half in English. I have the Yoruba ones translated and ready.

You will be interested to know that we have issued 170 B.Y.P.U. diplomas and seals for senior Manual during the year 1931, and there are a number of others desiring seals whose names I have not received yet.

Mr. Lambdin sent us a nice supply of free literature and I have had a great deal of satisfaction in distributing it. The people need it badly and are grateful for it.

The last of April the Nigerian Baptist Convention will be held and I want to have a supply of literature and study course books so the people can see them and know what is available. It would be an excellent time to have a supply on hand for them to buy, too, but that takes capital, which is miserably lacking. I do wish it were so that we could keep on hand about a dozen of these Manuals and study course books so the people could get them when they wanted them, but until we succeed in working out some scheme for financing it I guess we will just have to buy the few I can afford to pay for.

We are beginning the Junior work now, too. The church at Iwo has the Adults, Seniors and Juniors. This will be the first time the Intermediates and Juniors have been recognized as distinct from the Seniors. They have all competed for the yearly banners, but this year we are changing things up a bit.

Mack is about snowed under, with the increased demands on his time, but he seems to be holding up under it. His latest acquisition is the Bureau of Marriages. The English law requires that the marriage be posted three weeks before hand, and the people must be married in a church that is especially licensed, so he has to help the people through even to performing the ceremony. Along with keeping up with other duties, he is able to get in some agriculture work and science in the college, too.

You will be interested to know something of the results of the B.Y.P.U.'s missionary work with the lepers. They go down every Sunday and have services with them and

usually look after their pressing needs. Mrs. Carson went down on Christmas day with some of the members from some of the churches to distribute some gifts provided by the White Christmas held in the churches. There was only an old man at the house. He was surprised when he saw them, and said, "This is not Sunday, is it? For we do not work on Sunday any more since the students have been coming down and telling us about Jesus." He sent to the farm to call the others who were working there. Mrs. Carson asked where their idols were and they said "Why, we do not have any idols now, for we have stopped worshipping idols since we have learned about Jesus." And so it went in every phase of their lives, all changed now and that change dated back to the time when the members of the B.Y.P.U. started going down to tell them about Jesus.

We are supposed to leave here in October 1932, but Mack is inclined to feel that he should stay over until the term ends. We will probably leave here the last of November, so we will get home just in time for Christmas. Our plans are not definite yet, but I hope to spend several months in Hopkins, catching up with some of the many advances made in the medical and surgical world. For, you see, I am the broken stick that many of these people have to lean on when sick. I hope this will not interfere with any B.Y.P.U. programs, for I need these, too; both from help and inspiration which comes from attending the Conventions. Mack will be in Peabody in January.

Please give our kindest regards to our B.Y.P.U. friends. It will be less than a year 'til we will be saluting you in your office.

Sincerely,

Mrs. H. P. McCormick.

While Mrs. McCormick did not intend this letter for publication, we felt that every B.Y.P.U. worker in Mississippi and others who are interested in our Foreign Mission work would be interested in everything contained in the letter. Mrs. McCormick is the leader of the Nigerian B.Y.P.U. work, and many of you will remember how she and Bro. McCormick helped and inspired us in our District B.Y.P.U. Conventions in 1929. We hope to have them with us in our meetings in '33, and shall look forward to this with keen delight.

JOT THESE DATES DOWN

Our District B.Y.P.U. Conventions meet this year as follows:

District	Place	Time
Three	Calhoun City	June 7-8
Four	Union	June 9-10
Five	Picayune	June 14-15
Six	McComb	June 16-17
One	Pickens	June 21-22
Two	Senatobia	June 23-24

Mississippi Baptist Assembly, July 24-29, M.W.C., Hattiesburg.

"THE RENEWING OF YOUR MIND"

Here is an admonition that is both important and reasonable: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:1, 2). The ground of it; or the reason for it, is, "the mercies of God." God has been so merciful to us, in that He has saved us with an everlasting salvation; He has forgiven us all our sins; He has justified us from all things; He has given unto us eternal life, through Jesus Christ our Lord; He is keeping us by His own power, through faith unto salvation; He has given unto us "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Peter 1:4); He has made us to be His children, "by faith in Christ Jesus"; He has overshadowed us by the power of the Holy Ghost and planted a seed of divine truth in our hearts, through the word, which has generated into a new birth which makes us akin to Him: children of God, and heirs of God, and joint-heirs with Christ. And beside all this: He has given us the Holy Spirit, to dwell in our mortal bodies, to quicken, energize, move, persuade, impel, constrain, teach, guide and lead us into spiritual thoughts and deeds. And beside all this: He has given us a hope of the redemption of our bodies, that they will be made like unto the glorious Body of our Lord Jesus Christ, at His appearing. Now, having provided for us all these mercies, then He beseeches us, or begs us to do: What? Only the reasonable thing of "presenting" our bodies a living sacrifice; by our denying our bodies of fleshly lusts which is conforming to this world. He begs: Do not do that; do not run with the "gangs," seeking for the pleasure that this world gives. "Whosoever therefore will be a friend of the world is the enemy of God." (Jas. 4:4). But on the other hand: "Be ye transformed." How? "By the renewing of your minds." How? Our minds may be renewed by giving "the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1). "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. (II Peter 1:5-8). Why give "the more earnest heed?" Why "giving all diligence?" Because there is such a thing as letting our minds "drift," without renewing them until we will actually forget that we were "purged from our old sins." (II Peter 1:9). Didn't Jeremiah the prophet say: "Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number." (Jere. 2:32).

In Memoriam

MRS. JOHN C. PERRY

On Sunday evening, March 20th, at 10:55 P.M., Mrs. John C. Perry ended her earthly journey. She was born February 1st, 1854, near Graysport in Grenada county. In early girlhood she professed faith in Christ, as her Saviour and united with the Baptist Church. Mrs. Perry, who was Susan Ann Johnson, before her marriage, was wedded to John Calhoun Perry, November 4, 1873, in her father's home.

Soon after her marriage she and her companion moved to the city of Grenada. And to this union were born four children: John Ben Perry, Mrs. Rice Pressgrove, Claud Perry, and Mrs. Joe Brown, all of whom survive and are now leading citizens of Grenada. Her companion preceded her on the eternal journey January 19, 1929.

Soon after her arrival into the city of Grenada, she united with the First Baptist of this city, and to the end of her life, for 44 years, she has been a most consistent, helpful and faithful member of this great church. She was a great Christian, a great church member and a great mother.

As a Christian, she was full of faith; always gave a positive testimony for her Lord, and was always "ready to give a reason for the hope that was in her." As a church member, she was sublimely loyal, she loved the church with its every interest and strongly supported it, with her presence, prayers and means. She loved and encouraged her pastor in all his work. As a mother she was perhaps most remarkable of all. She was never happier than when ministering to needs of her loved ones.

Since all her children lived in Grenada, they made daily visits to her home and when something happened to prevent such visit, she was keenly disappointed. She lavished upon them that love and affection found only in a real mother. Not only was she affectionate to her own loved ones, but was so kind and motherly in her nature to all; that almost all who knew her (including the writer) instinctively called her "Mother Perry."

In her going we have lost one of the noblest characters we have ever known. She is greatly missed by the entire citizenship of our city. We shall "thank God upon every remembrance of her" and pray for His comforting blessing upon the bereaved loved ones.

Her pastor,

—Jno. H. Hooks, Pastor,
First Baptist Church,
Grenada, Mississippi.

There is such a thing as God's people, yes: God's children becoming so careless in not reading His Word and praying, and the forsaking of the assembling of themselves together for public worship, that, they will actually become "blind, and cannot see afar off," and forget that they were ever purged from their old sins, "days without number." Therefore, the importance of "the renewing of your mind."

—J. E. Heath.

THE SENSE OF HEARING

(By Felix J. Underwood, M.D.,
State Health Officer)

Defects of hearing are far more prevalent than is generally supposed. These defects vary in type and degree. Experts state that approximately 15% of the children in school have defective hearing in one or both ears, more serious defects occurring in about 3% of the cases. They affirm, also, that no field of hygiene is so neglected as that of hearing.

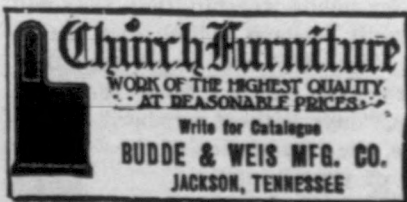
Small children do not complain that they hear poorly. Parents and teachers are often unaware of such defects; therefore, systematic methods of testing the hearing of all children is urgent. Suspicious signs, such as earache, purulent discharge from the ear, constantly asking "what," talking loudly or in a hollow monotonous tone, a blank look, slowness of response to requests given in a normal tone, or turning one ear toward the speaker, indicate difficulty to hear normally.

From a study of hearing tests of school children, 710 in Washington, D. C., and 1150 in Hagerstown, Maryland, made by the United States Public Health Service, we quote the following: "Among the children doing the poorest school work in the youngest and oldest groups there was the largest amount of significant hearing loss. The highest percentage of children with significant hearing loss was found in the group with the lowest intelligence quotient." "One feels justified in assuming that children with defective hearing are at least handicapped in their school work. No one would, of course, assume that defective hearing affects 'native' intelligence, but a failure to hear clearly the oral presentations of a mental test might easily affect the intelligence quotient."

The course of an ear defect may be progressive until total deafness results. Auditory defects may be situated in the external, middle, or internal ear, and may be due to hardened wax, the lodgment of a foreign body, frequent or severe colds, infectious diseases, or injuries. Among general causes might be mentioned adenoids, defective tonsils, acute febrile diseases, blows on the head, putting foreign bodies into the ear.

Immediately upon discovery of any minor or major defect of the hearing, a physician should be consulted for proper diagnosis and treatment. Many times the condition responds readily to the treatment; in other cases further guidance in vocational training is indicated. By all means the advice of a competent diagnostician should be followed in order to avoid future complications and attendant handicaps.

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AT THE WAIF HOME

(By Miss Marian Turner,
Student, Baptist Bible Institute)

Even on sunny days the little chapel at Municipal Home, with its bleak, white-washed walls and tarnished gilt saints, is cheerless and depressing. On this particular Saturday afternoon the air of the room was unusually damp and musty, and the monotonous beat of rain on the window served to accentuate the gloom. To add to our low spirits, we found that the piano had been removed.

Something of the dreariness of the atmosphere had evidently communicated itself to the usually cheerful negro boys, and they filed to their seats in an unnatural silence. Even the singing of their favorite chorus, "Down in My Heart," failed to arouse them. After a few half-hearted and desultory attempts at singing, the leader gave the signal for classes to assemble.

My class, a group of fifteen negro boys around twelve and thirteen years of age, took their places, crowding and pushing on the inadequate and uncomfortable bench. After the preliminary prayer my spirit revived somewhat when I found that the seven boys who were able to read and to whom, on the previous Saturday I had given testaments, knew their Scripture memory verses almost perfectly.

Using the Christmas story as a base, I showed them as simply and as clearly as I could how they might seek the Christ child and find in Him not merely their King, but Saviour and friend. Seven out of the fifteen boys, at my invitation, raised their hands, signifying their willingness and desire to accept Christ.

When at the end of the class period we assembled for the closing program, the quietness of the room had undergone a change from that of depression to awe, reverence and solemnity. While singing "Into My Heart," softly and with bowed head, the leader invited all those who would accept Christ as their personal Saviour to come forward. For a moment there was no response; then a boy stepped out and walked to the front. With one accord the majority of the boys followed quietly, and the softly sung "Into My Heart" swelled into a triumphant "At the Cross." Quietly they stood there while the leader discussed with them the meaning and seriousness of the step which they were taking. After a closing prayer they filed out of the chapel still with that air of solemn awe.

As I followed the boys out I was really surprised to find the clouds still heavy and the rain falling; for before the spectacle of those fifty boys in a body confessing their Saviour, the bleakness of the chapel and the dreariness of the afternoon had faded away.

—BR—

Judgment or Eyesight

Beneath this grassy mound now rests

One Edgar Oscar Earl,
Who to another hunter looked
Exactly like a squirrel.

—Philadelphia Enquirer.

BECOMES A BAPTIST

On Sunday night, February 28, 1932, Reverend George H. Lawton, formerly known as the Singing Preacher in the Christian Church, his wife and two daughters, were baptised into the fellowship of the Coliseum Place Baptist Church of New Orleans.

Brother Lawton was for a number of years a successful Evangelist in the Christian Church in Indiana and other northern States. Having changed his religious views, he gave up the ministry in the Christian Church and accepted secular employment in Louisville, Kentucky, where he made a confession of the Baptist faith in the Walnut Street Baptist Church. Shortly thereafter, he was transferred to New Orleans, and presented himself and family for baptism and membership in our church. On March the ninth, the Coliseum Place Baptist Church, in regular business session, formally licensed Brother Lawton to preach the Gospel. The coming of these good people into our church life has been a distinct blessing to us.

Brother Lawton is engaged in secular work at the present time, while waiting for the revelation of the Lord's Will for his life, but feeling the same desire for, and call to the ministry now that he felt in the beginning of his ministry in the Christian Church. He is still a young man. His university training and wide experience both as a preacher and Gospel singer, fit him admirably for the work of the ministry. He is open for revival meeting engagements, and would consider entering the pastorate.

Brother Lawton's family is equal to the best in zeal and cooperation in church work. Mrs. Lawton is both capable and consecrated. Her beautiful Christian life will prove a blessing on any field of labor.

This fine man and his capable family are ready for service as the Lord may direct. Communications may be addressed to Reverend George H. Lawton, care the Coliseum Place Baptist Church, 1376 Camp Street, New Orleans. Fraternally,
—S. G. Posey, Pastor,
Coliseum Place Baptist Church.

SOUTHWESTERN SEMINARY

May I have space to tell you about experiences I have had this year in connection with my work here in the Seminary. For some time I have been preaching to a half-time church and because of the economic conditions we decided to go to quarter time and this gave me an opportunity to use this extra Sunday in another community. During the winter months the rain almost prohibited services, but we decided that there was a need of a Sunday school in this community where work had been suspended for years. No regular preaching, no Sunday school or Training School. In January we organized the Sunday school with thirty-one members. In February when I was back there for the preaching service, there were fifty-five enrolled, and in March when back again, there were seventy one enrolled, and they have good attendance and interest.

In another place where I have

been preaching in a school community where the churches were disbanded seven or eight years ago, the buildings torn down and sold to the negroes, we organized a Sunday school two weeks ago with thirty-eight members. They are starting out with the new quarter with enthusiasm and a determination to have a place where they can meet together and study God's word and have preaching services. Both of these are cases where the town or city churches were instrumental in inducing the people to disband and bring their letters to the town churches. In neither one of the places is there more than two or three families attending services, going to Sunday school or getting any religious training.

These are but examples of instances to prove to us that the people in our country churches are eager and ready to do if there is a pastor around who will take some interest in them and lead them out into greater activity.

I am to finish my degree here in the Seminary in May and it shall be my good pleasure to be used of the Lord as pastor wherever He leads me to work.

Yours in Christ,

—C. J. Rushing

—BR—

GRENADA

Last Sunday, March 27, was a great day at the First Baptist Church at both the morning and evening services.

At the eleven o'clock hour the choir gave us some especially arranged and very inspiring music. The pastor, Dr. J. H. Hooks, delivered a most inspiring message on the subject: THE JOURNEY OF THE TWO DISCIPLES FROM JERUSALEM TO EMMAUS. He presented in a very forceful way, the sadness and the gladness of this journey on the Resurrection morning. There was one addition by experience when the invitation was given.

At the evening hour we observed the ordinance of baptism, 25 new members being added to our membership in the recent revival and others who have come at the regular services. We had a large congregation and the service was most impressive. Dr. Hooks is a Past Master in administering this ordinance. He has a beautiful ceremony and baptizes each candidate with tenderness and great reverence. Many as they left the building expressed the opinion that it was the most impressive baptismal service they ever witnessed. We all felt that it was the best way possible to observe Easter.

—The Reporter.

—BR—

Stoocomplicated: "Wachagotnapackidge?"

"Sabook."

"Wassanaimuvitt?"

"Sadichshunery, fullonaimes gonna gettaplecedog angottagettnaimferim."



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One Sunday of my boy's door. He largest and in this city been abroad and leading cited and b ed said, "M older bro days and are teachi have a new see if I c from you, have any d I want mo Well, I down deep fectly com great desir understand lead my l tional peri to help thi worthwhile I told h Christmas hear, then my stock for him. As the prayed. V short, wit Spirit, I from this chow to render of he left m from pray wish Mac here so y lieve in Je As he with him s "Onward to tell th Lights be and some better stil a joy an Christ ha was in m and how in His ov swered p He is onl their hea out for G may help of them, soul that and accep

Soochow,

REVIVAL CHURCH

A mos concluded 20, in the Tyler, Te tions, 35 Dr. J. De tor of the Church, o preaching and Mr. Lexington led the s a gradu Orleans a of the C New Yor himself t evangelis baritone with peo all of his

A CHINESE BOY

One Sunday afternoon recently one of my boys came dashing up to my door. He is a son of one of the two largest and most influential families in this city. His uncles have all been abroad and now are officials and leading citizens. He was so excited and before he was hardly seated said, "Miss Groves, my sister and older brothers are home for the holidays and they can dance and they are teaching me to dance, and we have a new victrola and I've come to see if I can borrow some records from you, and Miss Groves, if you have any dance music that's the kind I want most."

Well, I had a queer feeling way down deep, but I tried to keep perfectly composed and calm. My one great desire is always to be able to understand, sympathize, love, and lead my boys through this transitional period. But, oh, how I longed to help this boy be interested in the worthwhile things of life.

I told him I had a new record of Christmas Carols I wanted him to hear, then we would look through my stock of records and find some for him.

As the record was being played, I prayed. Well, to make a long story short, with the help of the Holy Spirit, I led this fine young man from this fine old family of Soochow to a full and complete surrender of his life to Christ before he left my home. As we got up from prayer, his first remark was "I wish Macson (his good friend) were here so you could lead him to believe in Jesus."

As he left my home, he carried with him several victrola records, viz: "Onward Christian Soldiers," "I love to tell the Story," "Let the Lower Lights be burning," and other hymns and some violin classical music. And better still he carried away with him a joy and peace of soul because Christ had come into his heart. He was in my Bible Class all last year and how I do rejoice that the Lord in His own way and time has answered prayer and saved this boy. He is only one among many who in their heart of hearts are reaching out for God. Pray with me that I may help more of my boys, yea all of them, to find this same peace of soul that they find when they meet and accept Christ.

—Blanche Groves.

Soochow, China.

REVIVAL AT FIRST BAPTIST CHURCH, TYLER, TEXAS

A most successful revival was concluded on Sunday night, March 20, in the First Baptist Church of Tyler, Texas, resulting in 52 additions, 35 of whom came for baptism. Dr. J. Dean Crain, the popular pastor of the Pendleton Street Baptist Church, of Greenville, S. C., did the preaching in a most acceptable way and Mr. Otis J. Thompson, of 272 Lexington Ave., Jackson, Mississippi, led the singing. Mr. Thompson is a graduate of the B.B.I. of New Orleans and was the music director of the Calvary Baptist Church of New York City, but is now giving himself to the work of a singing evangelist. His wonderful, mellow baritone voice, his tact in dealing with people and Christian spirit in all of his services make him a most

acceptable and desirable leader in an evangelistic meeting.

The First Baptist Church of Tyler will long remember the services of these two men. Dr. Cain preached heart-searching and thoughtful sermons and in every one magnified his Lord and his Lord's Church. Mr. Thompson is one of the greatest song leaders it has been our privilege to work with and makes a most congenial fellow worker. We thank God for having sent these two men our way and will always cherish in our hearts their visit to our church.

Yours,

—Porter N. Bailes.

—BR—

VIVIAN—A HOSPITAL CASE (By Louis J. Bristow, Supt.)

She came to us fresh from high school, where she had finished the four-year course; and entered our School of Nursing to fit herself for the high calling of a Christian nurse. She was bright and capable, of winsome personality and attractive, courteous manner.

She went home on vacation, and shortly after returning to the Hospital was stricken with a serious illness. For a time all went well, then there was a collapse. Doctors' faces were grave. Vivian's mother was sent for—human hope for the girl's life was all but abandoned.

The student body gathered in the recreation hall in the dormitory and made special prayer asking for Vivian's life. I called for volunteers to give blood for transfusions and every nurse present offered hers. Several were selected and "typed," and soon the arteries of strength were sending their vital streams into the veins of weakness. It was prayer meeting night and I reported the case to the pastor at whose church Vivian usually worshipped, and special prayer was made for her recovery.

The night passed and the strength from the fresh, young blood from the bodies of her fellow students began to make itself manifest in the improvement of the girl's condition: and from that hour she recovered. She is now fully recovered and is again on duty.

The Psalmist long ago said, "In my distress I cried unto the Lord, and He heard me," and many of the Lord's children may say the same thing today. New Orleans.

—BR—

A BAPTIST BIBLE INSTITUTE EXPERIENCE

—O—

(By Miss Kathleen Haynie, Student)

One of the most interesting experiences I have had on an assignment was at Magazine Market in the early fall. Although this was not my regular assignment I visited there with some of the students. As we stood grouped around the organ singing I noticed on the outskirts of the crowd three young boys (probably between sixteen and eighteen years of age) who seemed deeply interested, although not coming up with the rest of the crowd. These boys stood in almost the same place and position during the entire service.

As soon as the service was over, and we began to distribute Gospel tracts, I walked up to them and handed each one a small Gospel. A point of contact was offered when

FOREST

—O—

During the week of March 14-18 the Forest Baptist Church conducted the annual B.Y.P.U. Study Course.

Rev. W. L. Meadows, of Morton, Rev. J. H. Street, of Harperville, and Mrs. Jeff Kent assisted our B.Y.P.U. Director, Mrs. Letha Lackey, and our pastor, Rev. W. C. Howard, in teaching the following books: "Growing a Church," by Burroughs, "Training in the Baptist Spirit," "Studying for Service," by Black and the Intermediate B.Y.P.U. Manual.

Our B.Y.P.U. work has made great progress during the past year, and that it is growing in interest was evidenced by the increase in the numbers taking the study course. The average attendance was 93 with 81 taking the examination, while last year the average attendance was 71 with only 58 taking the examination.

The attendance in the Adult Department was unusually good, and while B.Y.P.U. is primarily for our young people, the "B.A.U." has contributed largely to the success of the past year's work.

Following the examination Friday evening a social hour was enjoyed by all of the unions.

—Church Reporter.

—BR—

GAYLE HOLCOMB IN FLORIDA

—O—

Gayle Holcomb, of Oxford, Miss., has completed some evangelistic singing engagements in Florida. He was with Rev. J. E. Evans and the Winter Garden church, Dr. M. E. Dodd being the preacher. The church and the pastor were greatly pleased with the services he rendered.

He has just concluded an engagement with the Riverside Baptist Church, Tampa, Fla., of which I am pastor. He came to be with us two weeks, and we retained him three. Everybody was pleased with his singing. He has a splendid lyric tenor—not loud, but melodious. He was a willing worker, ready to meet any engagement for singing that would put forth the interest of the meeting. He developed a splendid Junior Chorus that was faithful throughout the three weeks' engagement.

His Mississippi brethren can well afford to be proud of the fine record he made on his first tour of Florida churches.

Yours sincerely,

—G. H. Crutcher, Pastor.

one of the boys asked me concerning our religion and purpose in conducting this service. I at once began to explain for what reason we were there and what we wanted to do. Two of the boys were Catholics, and the other, who seemed to be most interested, was of some other faith. He it was who asked more questions and seemed so eager to have them answered. I explained to him the plan of salvation, what it meant to be a Christian, and how to attain this life.

My chief difficulty in talking to this boy was in having these other two (who were Catholics) offer opposition to almost everything I would say. However, after talking to them for some time I became more hopeful, for it seemed as if all three had forgotten all those questions and were looking earnestly at me as I tried to tell them of Christ and how to believe and trust Him. Each one promised to read his little Gospel and to pray.

I was encouraged that night, as I left them, feeling that I had opened up a new way, had shown them new points, and believing that seed had been sown in good ground.

—BR—

McDONALD

—O—

Brother H. H. Bethune resigned the pastorate of McDonald Baptist Church last Thanksgiving, to accept a call to Conehatta Church. The entire congregation at McDonald was deeply grieved to lose Brother Bethune as pastor, for he had accomplished a great work for the Lord during his two years as pastor.

The church at McDonald, being left in a vigorous state of growth and prosperity for the Lord, later called and on January the 9th, 1932, ordained L. P. Petty as its pastor, to succeed Brother Bethune. Bros. (Bill) Kysar and G. O. Parker, of Philadelphia and Union respectively, formed the ordination council.

The church is praying for, supporting, and encouraging its young pastor. It has also called upon its pastor to serve half time instead of fourth time, as was formerly customary.

Petty has recently accepted the pastorate of the Baptist congregation at Center Line Union Church.

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M.S.C.W.

There under the stars by the fire we joined hands and talked with God. We from M.S.C.W. can never fully express our appreciation to Mississippi College or to the people of Vicksburg for the B.S.U. House-party and the B.Y.P.U. Convention. Days filled with hearing of His work in wonderful talks, music, and prayer—days of comradeship—days of joy and inspiration—these were days we can never get away from. Again may we thank our Mississippi workers who made this conference possible. The M.S.C.W. delegation was Edna Ruth Davis, Port Gibson; Margaret Gooch, Yazoo City; Lavonne Reeves, Norfield; and Bertha Walters, Jackson.

M.S.C.W. presented a program to the Ministerial Association, Mississippi College, Clinton, on last Tuesday night. The devotional was led by Margaret Gooch, Yazoo City, then Bertha Walters, Jackson, talked on "A Man's Answer," and this was followed by a duet by Lavonne Reeves, Norfield; and Bertha Walters. Edna Ruth Davis, Port Gibson, accompanied at the piano. We enjoyed being with you, our friends.

We also had the privilege of putting on a Sunday school program in Sessums last Sunday. The Workshop poem was read by Winnie Madison, Brooksville, after which the Workshop song, "I Would Be True," was sung. Guinivere McGehee, Glosster, talked on "Come to Christ," and Aleene Herring, Winona, followed with "I will Give You Rest." The devotional was led by Ernestine May, Starkville, and a special quartet was given by Grace Bush, Columbia; Clara Brashears, Gunnison; Lavonne Reeves, Norfield; and Bertha Walters, Jackson. It was a joy to see all our friends again in Sessums. We especially enjoyed visiting in the home of Mr. and Mrs. Young, and seeing our Mississippi State friends.

We had with us this week the State W.M.U. Conference. We enjoyed our guests, and we hope they enjoyed our Workshop. Among the speakers were Miss Frances Landrum and Miss Fannie Traylor, State workers, and Mrs. Cox, Memphis, Tennessee, who is Southwide W.M.U. President.

And now we would go, as the day is nearing its end. His grace be with you. Bertha Walters, Rptr.

MISSISSIPPI WOMAN'S COLLEGE

The B.S.U. had charge of the chapel period Wednesday morning. The main business was to receive nominations from the student body for the B.S.U. officers for next session. Before this was in order, an effective playlet was presented, portraying the characteristics of a true B.S.U. officer. This playlet, written by our Student Secretary, gave the students an idea of the type of

girls who should be elected. Next Friday morning the final vote will be taken. The officers will be installed on Sunday and assume their duties immediately afterwards as members of next session's Council.

The regular monthly business meeting of the B.Y.P.U. was held Thursday night. Many new plans were discussed, and especially new ideas suggested as to how to make B.Y.P.U. work more interesting these last weeks of school. The plans are to enlist more girls; so that at the beginning of next session the work can be started with more girls than ever before, and with more enthusiasm.

Dr. Harry Leland Martin has been the welcomed guest of the B.S.U. of Mississippi Woman's College campus during the past week. Dr. Martin has been conducting a revival at Immanuel Church, and all the students have been enjoying his wonderful messages each evening. It has been a great honor, privilege, and pleasure to entertain Dr. Martin at meal time, to have him meet with us in our various organizations, and to have him conduct our chapels. His presence has been a blessing to everyone on our campus.

The B.Y.P.U.'s of Mississippi Woman's College were hostesses at dinner Friday evening, April 1. And such a dinner as it was! The guests were dressed as tacky as possible, ridiculously tacky. The program was quite as tacky as the guests. But the dinner, the things we had to eat! To our utter amazement we found cold black-eyes peas, baked sweet potatoes, cold oatmeal, and water. We expected a real dinner. It came later after the surprise was over. Such a hilarious good time has seldom taken place on our campus. The credit goes to the B.Y.P.U. officials.

CLARKE COLLEGE NEWS

The ministerial students are very fortunate in having the Newton County Ministerial Association to meet in the college auditorium the fourth Monday of every month purely for a study of the Scriptures. The Association met February 29, and March 28, during which meetings the study of the book of Philippians was made. The following programs were rendered:

- 3:15-3:30—Song and Prayer Service, L. G. Kee in charge.
- 3:30-3:50—Introduction to Philippians; Salutation, Phil. 1:1-2, J. E. Wills.
- 3:50-4:00—Discussion.
- 4:00-4:20—Paul's Great Love for the Philippians and his Prayer for Them, Phil. 1:3-11, H. H. Bethune.
- 4:20-4:30—Discussion.
- 4:30-4:50—Conclusions Drawn from Paul's Imprisonment, Phil. 1:12-26, G. O. Parker.
- 4:50-5:00—Discussion.

- 5:00-6:20—Adjournment for Supper.
- 6:20-6:30—Song and Prayer Service. L. G. Kee in charge.
- 6:30-6:45—Some Exhortations in view of Paul's Plight—Christian Activities without regard to the apostle's presence or absence, Phil. 1:27-30, John F. Carter.
- 6:45-7:00—Exhortation to self sacrifice in view of the readers' relation to the apostle, Phil. 2:1-4, J. G. Cooke.
- 7:00-7:15—Discussion.
- 7:15-7:35—Exhortation to self sacrifice on the ground of the example of Christ, Phil. 2:5-11, H. T. McLaurin.
- 7:35-7:45—Discussion.
- 7:45-8:00—Organization. March 28, 1932
- 3:15-3:30—Song and prayer service, L. G. Kee in charge.
- 3:30-3:50—Paul's exhortation to self sacrifice on the ground of the example of Christ, Phil. 2:5-11, Dr. Carter.
- 3:50-4:00—Discussion.
- 4:00-4:15—Exhortation to steadfastness, Phil. 2:12-18, E. A. Phillips.
- 4:15-4:25—Discussion.
- 4:25-4:40—Commending Timothy, the faithful, Phil. 2:19-24, Horn.
- 4:40-4:55—Commending Epaphroditus, the loyal, Phil. 2:25-30, T. J. Harper.
- 4:55-5:00—Discussion.
- 5:00-6:20—Adjournment for Supper.
- 6:20-6:30—Song and prayer service, L. G. Kee in charge.
- 6:30-6:50—Warning against self-seeking Judaistic teachers, their attitude contrasted with Paul's, Phil. 3:1-6, W. R. Allman.
- 6:50-7:20—The Apostle's consecration and the anticipated rewards, Phil. 3:7-16, Rev. J. E. Wills.
- 7:20-7:35—Discussion.
- 7:35-7:50—Warning against those of evil practices, Phil. 3:17-21, J. E. McCraw.
- 7:50-8:00—Discussion.

Beginning Monday morning, Mar. 21, 1932, and running through Friday morning, March 25, a series of revival messages were brought to the student body by Rev. G. O. Parker, of Union. Only in the many years to come will we be able to realize what these messages meant to everyone who heard them. I think that never before has just the things most needed by the college students been brought out in such an appealing manner as by Brother Parker. The response to the messages was fine. We had two new converts and it is true that every student has been brought to a closer walk with God by having attended these services. Monday morning Brother Parker took for his text Psalm 8:1-10—"Open wide thy mouth and I will fill it." His subject was "Prayer." He compared a child of God to a small bird in the nest as it opens its mouth at the approach of the mother bird and she drops it a worm. God has many good things for those who call earnestly upon Him, but if we fail to get what we want, we must be like the little bird when a worm goes into another's mouth,—

wait until our turn comes; for God knows what is best for us, and He sometimes answers prayer by saying "No."

Monday night he took for his text Genesis 18:1 and 19:1, "And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day." "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom." His subject was "The Separated Life."

He took the two men—Abraham and Lot, and compared their lives—Abraham's separated life from the world, and Lot's mingling with the world. After this message it was very easy to decide the separated life is by far the sweeter of the two, for it gives one direct and reaching communion with God, the Bible as an open book, and love for God in family and home life.

Tuesday morning Luke 22:31, "And the Lord said, Simon, Simon, behold Satan doeth desire you that he may sift you as wheat." The unique subject was "The Lord's Meal in the devil's Sifter." The devil would like to sift out of us as children of God honesty, virtue, worship of God, Truthfulness, brotherly love, kindness, passion for lost souls, obedience to the law, and sympathy for the needy. In this place he would put hate, strife, envy, etc.

Tuesday night—Matthew 14:31—"And immediately Jesus stretched forth His hand and caught him, and said unto him, O thou of little faith, wherefore did'st thou doubt?" Subject—Doubt. We are sometimes prone to doubt and some reasons for it are (1) living in open sin, (2) not doing what we know God wants us to do, (3) just brooding around and excluding God from our plans, (4) and doing the questionable things not knowing whether they are right or wrong. We must remember that not by works but by believing on the name of the Lord Jesus Christ are we saved, and that He is able to keep that which is committed unto Him.

Wednesday morning—John 3:21, "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

The new birth—Not by church membership, nor by baptism, nor good works is one saved, but by exercising faith in Jesus Christ.

Wednesday night—Luke 15:11-32. The Prodigal Son—The nine R's of the Prodigal Son—Rebellion, the thing that keeps people from God; Riotous living; Ruin, only when one realizes his ruined condition and his inability to save himself will he come to Christ; Reflection, God our Father has everything for us; Resolved—to go to the Father's house; Return; Repentance—one must see complete loss in one's self; Rejoicing, the fatted calf killed; Reinstated—in the home.

Thursday morning, John 10:26-29. Salvation and Security After one has put his trust in God he is safe, for always, for God will keep.

Thursday night—James 4:14, "For what is your life?" What is life? Life is a vapor that vanishes away. Life is brief. Life is valuable, the most treasured possession. Life is a seed sowing time—a flash of

(Continued on Page 9, Column 4)